

THE CHINESE RECORDER AND EDUCATIONAL REVIEW

Published Monthly by the Editorial Board
Headquarters, Missions Building, Shanghai, China

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VOL. LXX

August, 1939

No. 8

EDITORIAL

FOREIGN MISSIONS AND "RETURN EVANGELISM"

The world-wide expansion of the modern foreign missionary movement is one of the outstanding phenomena of our times. In the course of its progress the missionary movement has passed through several very distinct stages.

Missions from Christian Lands to the "Heathen"

During the first stage the emphasis was on carrying the Gospel from Christian lands to the benighted "heathen" who were in darkness and without hope in the world, to those who had never heard of the name and of the redeeming love of Jesus Christ. Pioneer missionaries of deep faith and great courage consecrated to go as messengers to the so-called heathen nations. There was the definite command to go and preach the Gospel to all peoples and bring to them the light then known only to Christian nations. The Church inspired by the love of Christ, sacrificed to make this possible. They sang about the heathen in their blindness who bow down to wood and stone. Missionary reports and biographies are full of thrilling accounts of the adventures and triumphs of these pioneers. During this early period practically all the initiative and the respon-

sibility for the work fell on the foreign missionary, and the support of his work came entirely from his home constituency. There was the Christian West on one hand and dark heathendom on the other.

In this period we heard much about what missionaries had to give, not only in the way of the Bible and the Gospel message but also in western civilization, in education, science, democratic ideals, etc. The dominant attitude of the missionary in many instances was that he had everything to give and nothing to receive. Generally speaking, in spite of the reticence of some of the literati of countries with old and long-established civilizations who were rightly fond of their own culture and learning, the people of mission lands accepted this view. The assumption was that so-called Christian nations were superior to heathen lands and that that superiority was due to Christianity. Gradually, however, due to the newspaper and to commercial or other contacts with the West the truth about Western nations began to be known. It became necessary to make a distinction between Western civilization and Christianity. The whole claim, or at least unexpressed assumption, of superiority on the part of Western civilization was challenged. Furthermore, it became widely known that many men of influence and learning in so-called Christian countries were not Christians and in some cases were definitely anti-Christian. The World War, fought primarily between so-called Christian countries, was the final factor in revealing the fallacy of the early assumptions. It brought a real disillusionment. Since then the Christian message has had to stand largely on its own merits without the prestige that should and would have come from a united Christendom dominating and controlling the life of the supposedly Christian nations of the West. Missionaries found it wise to point out that they were not preaching Western civilization or assuming the superiority of the West, but rather that they were the heralds of a religion which had had its cradle in the Orient.

Mutual Sharing of Cultures and Religious Ideals

In the course of time there developed in some quarters another new emphasis regarding missionary work. This was the result, on one hand, of a better acquaintance with the true conditions in the West and on the part of those to whom missionaries went, on the other hand, of a better understanding of the peoples of so-called mission fields, their culture and history and religious heritage, on the part of the missionaries themselves. Some began to talk in terms of cultural exchange or mutual sharing on the part of Christians and the leaders of other religions or cultures. With some Christians strong syncretistic tendencies developed. Some Oriental syncretistic societies appreciatively took Christianity within their fold as one of the religions to be honored. Missionaries in some instances disavowed much that was found in their own civilization or even denounced it as un-Christian, and a few went still further and claimed that other religions and cultures had something to contribute to Christianity. With a larger number the view has become more

common that while Christianity is unique and the final religion for mankind, yet God has revealed Himself in other religions to a limited extent and the good in other religions and cultures should be gratefully acknowledged.

The Older and Younger Churches

The remarkable growth of the Church in mission lands and the accompanying development of capable Christian leadership in the young churches and in society at large gradually put a new aspect on the whole situation. Missionaries and national leaders alike began consciously to think in terms of a Universal Church and of the distinction of Older and Younger Churches within that Universal Church. That this was even possible meant that great progress had been made in the work of world-wide evangelization. This whole transition in thought and attitude is strikingly revealed by a study of the development in terminology and in the discussions that are found in the reports of successive World Conferences of the Christian Movement. In the recent Madras Conference the terminology of Older and Younger Churches was consciously adopted.

Christian Missions to the West

In our day we are entering into a comparatively new phase of foreign missions, or of world evangelism. This is indicated by the second half of our subject, "Return Evangelism," or missions to Western lands from the Younger Churches. For many years there have been certain nationals from the mission fields who have gone to the Older Churches with reports of mission work or testimonies of the power of God manifest in distant corners of the earth. Kagawa from Japan has made several world trips to bring spiritual awakening to the Western Churches and to instruct them in the application of Christian principles to social and economic life. He has spoken and written with authority and effectiveness in both the spiritual and the practical realm. From China, T. Z. Koo, T. C. Chao, P. C. Hsu, Y. T. Wu and others have gone to churches and student groups of the West with challenging messages. In the main, however, their emphasis has been on the implications of the Christian faith to those who were already Christians. They have not as a rule definitely aimed at the conversion of Western "heathen" to the Christian faith.

Recently, however, evangelists, like Leland Wang and Pastor Chih of Bethel, have undertaken missions of a definitely evangelistic nature in the West. In this issue of the Recorder we have testimonials regarding a very effective and in some ways unique type of evangelism among the rural population of America. This new departure, in the person of Peter Shih and sponsored by one of the departments of Hartford Seminary Foundation, has in it great possibilities for the future, as a reading of the many testimonies to its effectiveness will indicate. It is our conviction that such missions should be encouraged for the future and that they will result in

great spiritual benefit to the peoples of the lands in which the Older Churches are found. The time is approaching when instead of speaking of "foreign missions" we will think in terms of evangelism on a world front.

Non-Christian Missions to the West

While on this subject it will not be amiss to refer briefly to efforts on the part of non-Christian religious leaders to convert the West to their faiths. Some months ago we published an article on Mohammedan and Buddhist Missions in England. Outstanding Oriental leaders have toured the West to propagate their faith. Notably from China went the monk Tai Hsü to speak in the leading centers of the West. Leaders in Hinduism and Theosophy have made similar trips. In London, in Los Angeles and in other centers will be found mosque or temple of other faiths. But as yet these are comparatively few. The chief interest has been on the part of a limited number of intellectuals, and prophecies like that of one prominent British writer that "by 2000 A.D. the whole British Empire will be Muslim" seems at present quite far-fetched. However, all this ought to come as a challenge to the Christian Church to make good in so-called Christian countries.

THE TRAGEDY OF WAR AND ITS CURE

We rightly speak of the tragedy of war because war is just one long series of tragedies, one tragedy following on the heels of another in such rapid succession that the finer instincts of mankind revolt against the whole foul business. Yet wars and preparations for war go on unabated.

The most apparent tragedy of war is the destruction of thousands upon thousands or even millions of human lives. Second to this comes the material destruction of cities, of cultural institutions and industrial plants and all enterprises that contribute to the physical well-being of mankind.

Moreover, in war time all the fine instruments of science and creative activity which should contribute so much to human welfare are debased and put to evil use. The chemical laboratory that was tapping unimagined resources for human betterment is turned into a horrible place for discovering effective ways for mass murder. The ships of the sea and of the air, which normally contribute so much to human comfort and to the international exchange of the good things of life, are converted into instruments of slaughter.

Even the home, with its children and its opportunities for joy and fellowship, is degraded into a breeding place for raising as many future soldiers as possible. Almost as soon as born large numbers of children have instruments of destruction put into their hands as toys to be played with, thus infecting them at this most impressionable age with the virus of hate and murder.

God has given us richly of opportunities and resources for human progress and happiness but men have perverted these things to a large degree into ways and means for mutual slaughter, and the disfiguring of this fair earth.

But the greater tragedies of war are in the realm of the spirit. Men's minds are turned from those pursuits which enrich the spiritual heritage of individuals and peoples to non-productive channels or to destructive expenditure of thought and energy. This causes not only incalculable loss to society as a whole but definite spiritual demoralization to the persons so engaged. It is tragic enough for innocent women to be raped (which we have learned to be an inescapable part of war in this part of the world) and civilians to be thrust through with bayonets, but the greater moral harm is in the hearts and minds of the soldiers who perpetrate those crimes. The innocent victim may be spiritually and morally pure, only their bodies being violated, but the hearts of the offenders must undergo a debasement to a degree that is hard to calculate. We have frequently heard reference to the terrible evil effects on the life of Japan that must follow the return from China of thousands of men who have been hardened in this business of slaughter and destruction and to whom a human life may have come to have no more value than the life of a dog. The moral degradation of men during war is inevitably followed by a post-war slump in the moral tone of society. These are the greater tragedies that make up the supreme tragedy of war.

Yet the rottenness and cruelty which breaks out in war and mass slaughter is after all only a manifestation of the corruption in men's hearts. On a diffused scale the same tragedy is going on in millions of homes or smaller groups where selfishness and pride and ill-will rule. More cruelty and injustice is endured daily in homes throughout the world where the Spirit of God has not control than in the most frightful wars of history. We need to hold this clearly in mind in order to keep us from spending too much time and thought on lopping off rotten branches instead of striking at the roots of all this evil in the hearts of men. Instead of seeking so much for some impersonalized or theoretical "ism" which will be a cure-all for the ills of society we need to keep our eyes on the disease at the roots and work for a spiritual cure in the hearts of individual men.

One of the clearest statements along this line is by Philip Leon in his recent book *The Philosophy of Courage*,* from which we venture to quote. He says, "War, which is the life of the self within one individual, between individual and individual, and within the unchanged nation, is pre-eminently the punishment which a diseased family of nations brings upon itself..... It is a symptom summing up and giving vent to multitudinous diseases, fears or manias which afflict the individual, families and nations.

"The day is fast approaching when a nation's whole existence will be concentrated in the effort to produce more aeroplanes, shells, guns, bombs, boats, children for cannon-fodder, and talk and writing for war propaganda, than any other nation or than its particular rival.

*See Book Review in this issue.

This state of affairs, if it has not been produced, has certainly not been prevented, by those of us who, while declaring the attempt to change human nature useless and impracticable, have thought to change or abolish its symptom, war, simply by declaiming against it, by blaming other people instead of ourselves, and by calling upon thousands to league themselves against war, but not against fear, selfishness, greed, ambition, in their daily lives, which are the things that make war, or rather of which war is simply the ultimate expression."

This, after all is the only way out for this warring world, whether those wars be in individual men's hearts, in the home and offices or on the national fronts. James asked, "Whence come wars and whence come fightings among you?" and rightly replied that they come from the "cravings, which are at war within your bodies" (Goodspeed).

However, while the basic cure is to be affected by changing the hearts of men and leading them to a personal loyalty to the Prince of Peace, yet it is also important and necessary for Christians to explore all the possible ways of manifesting this spirit of peace in the world. What are these ways? The reader is referred to a thoughtful article in the current issue of the International Review of Missions by Prof. Latourette on "The Church and World Peace" for a very helpful summary of the practical lines of action that are possible. It will be found that in the judgment of Dr. Latourette the foreign missionary movement and the missionaries have a large place in this program. God grant that we may measure up to our responsibilities and our opportunities.

BON VOYAGE

This is the time of the year when many missionaries go on furlough. We wish them a restful and profitable time. But this is not what we have in mind at this moment. This month we also have had the privilege of bidding farewell to China delegations to two gatherings of world-wide significance. Articles in the July Recorder give us an insight into the purposes of the World Conference of Christian Youth being held in Amsterdam from July 24th to August 2nd. A long list of "issues to be discussed" has been announced. All of these issues are of great importance but we believe that, as in the case of the Madras Conference, the greatest good of the Conference will not come and from any "findings," important as they are, but from the sharing and deep spiritual fellowship on an international scale which the Conference makes possible. In the face of the political situation in our chaotic world a conference can accomplish little unless there is realized a spiritual oneness which can rise above all divisions along racial or national lines. Those in China and in Japan, who are personally acquainted with the delegates from these lands, have gone with them in spirit and are confident that these young Christian leaders will return full of new inspiration and faith for the work of the Church.

At this time, too, delegations from Japan and China are on their way to the International Moral Re-Armament Assembly to be held

in Los Angeles. A first report from the team from Shanghai states that while in Kobe a group of Japanese Christian leaders and students together with several Japan missionaries met them on ship-board and had a profitable time of personal sharing. The meeting in Los Angeles will be along the lines of what Philip Leon in "The Philosophy of Courage" calls "The Oxford Group Way," with the emphasis on spiritual fellowship on an international scale, on mutual sharing of personal and national sins, on spiritual triumphs and on "bridge building" among the nations through changed lives. "When men change, nations change." Let us hope that this spiritual fellowship between the comparatively smaller teams from the Orient and the much larger teams from England, the Scandinavian countries, America and Canada will be the beginning of much greater things for all the nations represented.

PROGRESS IN CHURCH UNION IN THE WEST

In our June Editorial we discussed efforts toward union and cooperation on the part of churches in China. Similar efforts have gone on in other mission fields, for example, in Southern India. At the same time strong movements for union among some of the older churches of the West have also been going on. In this issue we present a report by a Chinese pastor on the union between three great Methodist bodies recently consummated in America and resulting in the union of Methodist churches in China and other countries as well. Some years ago in England the Wesleyan Methodists and the United Methodists effected a union which at the same time brought together the Chinese churches associated with these bodies. Then, among other examples, there is the United Church of Canada which brought Methodists, Presbyterians and other groups into organic fellowship.

Recently in Shanghai the missionaries of the American Episcopal and the American Presbyterian (North) churches were invited to the home of Bishop Roberts to hear reports on the plans working towards union approved by the highest ecclesiastical bodies in America of both churches, and, incidentally, to cultivate a deeper spirit of union and oneness among themselves. On the whole, rather remarkable strides have been and are being made towards union between different denominations. All this will have its reverberations in the mission fields and among the Younger Churches. But while we rejoice in every successful step towards organic union we need to remember that such unions will spell real progress for the Kingdom of God only on condition that they are accompanied by a reconsecration and rededication to God in the spirit of Jesus Christ. Without this deepening of the spiritual life such joining together of denominations may prove to be a hindrance rather than a help to the work of bringing in the Reign of God on earth. The purity of the church is of much greater importance than the elimination of denominational lines. We say then let us have more union but at the same time let us be awake to the even greater need for spiritual renewal. To our Methodist brethren we offer our congratulations and pray that the spirit of Christ may purify and bless their united church and make it a mighty force for good in the world.

A SPECIAL PRAYER FOR "CHINESE SUNDAY"**July 9, 1939**

Our Father! We come before Thee with great sorrow and heaviness of heart for the suffering and destruction that is now sweeping over this land. We think of the millions who are homeless and destitute and who have suffered the loss of their dear ones and their earthly possessions. We think of those who have to live and work under dangerous conditions and who do not know what may befall them at any moment. Have mercy upon them, our Father! Comfort them, guide their steps and help them to face courageously and patiently the trials that are before them.

We praise Thee, our Father, that even at this hour of darkness we can come to Thee with confidence and unflinching faith. We know that Thou art the Ruler of Nations and the Maker of history; we know that nothing that men can do can ever frustrate Thy holy and righteous will; we know that Thou canst make even the wrath of men to praise Thee. Help us, Father, to learn the lessons that have come out of this devastating conflict; help us to work for the new day that will come upon the ashes of ruin and grant that it may bring us one step nearer Thy Kingdom.

Forgive us for the sins which we have all committed against Thee. Forgive us for our feverish ways, our pride, our egotism, our self-righteousness and our failure to let Christ reveal His mind to us in situations of tension and conflict. Take away from our hearts any hatred we may harbour against those who have done us wrong. Grant us sympathy and tenderness of feeling toward those who are innocent victims of a social system which divides men and makes for war. Help us to work for the abolition of conditions which compel men to sin in spite of themselves. Grant us a holy passion to fight against the evils that have afflicted mankind, but fill our hearts also with that sorrow for our corporate guilt which will forbid us to become harsh and unforgiving in word and deed.

In the midst of widespread want and suffering, help us to be always mindful of the needs of others, generous in our offer of services to relieve them and thankful for the many unseen gifts which Thou hast brought to our own lives.

Dear Lord and Father of mankind, grant that the day may not be too far off when the nations will become one, when war will be abolished and when we shall all live peacefully together as brethren in Thy Holy Family. Amen! (By Y. T. Wu)

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PLEASE NOTIFY THE CHINESE RECORDER OF CHANGE OF ADDRESS AS FAILURE TO DO SO MEANS LOSS OF MONEY TO THE RECORDER AND LOST MAGAZINES TO THE SUBSCRIBER.

WAR-TIME ADDRESSES OF YOURSELF AND OTHER SUBSCRIBERS WILL BE GREATLY APPRECIATED.

Some Thoughts on Propaganda

G. FRANCIS S. GRAY

I WONDER if there has ever been so much propaganda in the world as there is today: I think pretty certainly not. What a simple thing the Press, the reporting of news, appeared last century, or even before the World War. A book appeared recently, I believe, with the title "The Press in World Affairs," surveying the industry of spreading news, the different influences, personal, political, economic and so forth that go towards the selection and shaping of news that is put forth in the papers which have, perhaps because they organise a popular knitting competition, a huge circulation. News that does not please the editor, or more probably the financial or political authorities behind him, may just be omitted. Or it may be printed conspicuously and the headlines suggest something quite different, or a report unpleasant to one's own side can be dismissed as "unreliable" or anti-this or -that. Where this is written, less than seven days ago, a local paper explained that it suppressed what from every point of view was the chief news of the day, for these reasons (really because the news which came from a news agency reflected all over the world did not flatter its own side).

The difficulty of separating news and views, the old ideal, is indeed generally recognised and so we hear of magazines which purport only to give facts. But even they must choose what they will print and so bias cannot but enter in. Moreover, many things may be implied by the way the thing is phrased. And sometimes at least, I believe, they print what are only suspected to be facts, and this opens the door to anything. Really there is no "plain news" without views, there is no easy solution. People talk, or recently did talk, of education without bias or propaganda, usually meaning education that ignored religion, and thereby treat it as of no importance. What it in practice means is only that the bias or propaganda shall be different. No doubt propaganda is seen most obviously, and at its crudest, in the totaletarian states, but we have it with us everywhere.

I believe Mr. Bertrand Russell has said or written that whereas we used to kill people, we now spread propaganda about them, and this all too often is not much better. The last two or three years indeed have shown that we (or some of us) do both, but the remark is surely a very acute one.

We all now recognise how fanciful and inaccurate on matter of fact primitive legend is: and till recently we contrasted with this the modern regard for objective truth and considered we were beings very superior to our remote ancestors. But, alas, the stock of objective truth has fallen in these latter years. And imaginative propaganda needs every whit as much testing and sifting as does primitive legend.

The violent perversions of truth, the extremely onesided and highly coloured versions that often pass for news today are, in fact, a deplorable phenomena. But before condemning others, we must

see that our own house is in order: we must, in fact, be sure that we do not give to the West too highly coloured and blindly complacent pictures of the Church in China. We must give fair and objective and balanced news.

Some of us see life through rosy spectacles: and it does not follow that those whose spectacles are not rosy are pure glass—they may be yellow and jaundiced or many other colours. And in ordinary life we realize this and make allowances for it. Suppose I am telling a friend who lives in Leeds what Sheffield and the Church there is like: the two places are not so very different, and my friend knows me and can allow for the personal factor. But it is very different if I speak to an audience in England about China and the Church here: the background is so different, and the audience's knowledge of it is so small that they have little opportunity of making allowances for what I say: moreover, they do not know whether I am temperamentally optimistic, pessimistic and so on, and cannot allow for the personal equation. I suggest, therefore, that I must be far more careful than is necessary in the former case in which I am supposed to give a fair and objective picture, not to let myself be carried away by an excess of enthusiasm and let the imagination run riot.

Recently on furlough I read over a large number of past issues of "The Chinese Recorder." At different times there were a number of articles by newcomers to China and the Church in China, recording their first impressions. In a large proportion of these articles, perhaps a majority, there was a sense of disappointment, often frankly expressed, sometimes not stated in so many words but plain enough in the background. The explanation of this can, in the main, only be unfair propaganda by others. This question of boosting and colourful exaggeration has nothing to do with the difference between generations: we are all liable to it and people of all ages may be guilty of it. It has, of course, to be remembered that in the countries of the younger churches conditions change very rapidly, much more so than in the West. The ideas with which a "missionary" comes to China in 1938 have been collected by him during the course of a number of years in the past, and may have been correct enough at some times and it is easy enough for a speaker or writer to be misunderstood, and it is not necessarily his fault if his audience go away with wrong impressions. However, when all allowances have been made, I do not think it can be denied that, with no doubt the best of motives, there is a good deal of exaggerated boosting in the missionary enterprise: not a few people are brought here, to put it crudely, on false pretences, for jobs which are not there and are not likely, on any reasonable view, to be there.

No doubt a good deal of the fault lies not with missionaries themselves so much as with those devoted and delightful souls who are, however, professional optimists, the secretaries of missionary societies. There seems a quite irrepressible tendency to write things up, to make things appear better than they are. Sometimes, through misunderstanding, incorrect statements are made: but whereas with most things over-statements and under-statements might cancel each other out, in this sphere the mis-statements all seem to tend in the

same direction, that of suggesting things are much better than they really are. An example, trivial enough in itself, is this: in the May 1939 issue of the Recorder, p. 265, there was printed a report from Geneva that six of the 13 dioceses in China of the Sheng Kung Hui were presided over by Chinese bishops: actually only two have Chinese diocesan bishops: the author of the report no doubt had seen a statement that there were 6 Chinese Sheng Kung Hui bishops, which would have been quite correct, and had turned that statement into something quite different. It suggests that the Sheng Kung Hui here is much more advanced than is actually the case and the statement is now perpetual in the pages of the Recorder. This one example taken by itself is, as I have said, trivial enough: but when there are many such mis-statements all tending in the same direction the cumulative effect is considerable. There is, of course, plenty of depreciation of the Church in China, or elsewhere, but it usually does not touch the same circles, and so it does not effect my point. Moreover, if we are too optimistic and complacent, we have no ground for complaint if others react and are unfairly depreciatory and critical.

At other times statements are made which may be true enough in themselves, yet misleading to the earnest reader. For example, it may be the case that in one year the amount raised for self-support has apparently increased enormously. Those of us who know the situation will realise that there is some explanation, but the casual European or American reader will suppose that the matter is far easier than is really the case. Suppose a parish contributes one dollar for self-support one year and ten dollars the next year: this may, in all sincerity, be broadcast as an increase of 900 percent, without mention of the original figure, and the effect can only be misleading. Even when the increase is great and genuine enough, it may be bought at a great price (secularisation of schools, lowering of standard of the ministry, clergy earning their living by teaching during the week and so on). As an example of an article that does not boost in that way, but is really critically-minded in the best sense, sane and fair and balanced, I may instance the article by the Bishop of Donakal of the Church of India, Burman & Ceylon, in the July 1938 issue of the I.R.M., entitled "Self-support, False and True."

The desire to appear striking and dramatic may be inborn in most of us, but is something to be fought. Not all missionary leaders are completely free of the tendency by a reckless use of the imagination to get men at all costs, in a Napoleonic spirit of "what are a thousand lives to me?" Openings are imagined which do not in fact exist, and victims are brought who could in fact do much more and better work elsewhere. A greatly exaggerated importance is attached to one's own particular corner of the world.

There is, it need hardly be said, no suggestion that untruths are deliberately spread: it is not nearly so simple as that. But there are quite unjustified exaggerations, and an exaggeration may come near to being an untruth. If one says "Church of England clergy are an immoral set of men," this is perhaps, only exaggeration, since occasionally there may be one who is immoral: but at least to those

who know nothing about it, the statement would give a very false impression.

It may be said that this is a matter of personal taste, that some of us object more than others to boosting, self-advertisement and so forth. Even if this were all, I do not feel that the objection is unjustified. A good end does not justify bad means. But it seems to me that there are also certain definite drawbacks to the boosting to which this article takes objection.

(1) Most of us would admit that the work for which Westerners are now needed in the Church of China is largely different from what was needed before. New types of men are therefore needed: for example, the easy-going type, content to do little or nothing, with no responsibility or definite post, but just to be there and friendly, occasionally to make suggestions and not mind whether they are taken or not. This type is very different from the hard-working parson, wanting to have some definite responsibility, who came and was needed in the past: there are plenty of the new type in the West, but they do not come because they do not know they are needed: and it is cruel to force the more energetic and hardworking to play this role—impossible and wrong, a wicked waste. The narrowly academic man is needed, who will devote his life to producing text books of theology. This type again, has not so far come, because he does not know he is needed now. Many, again, think there is need for those who will teach agriculture, organise co-operatives and so on: it is an insult to China to turn clergy into half-baked agriculturalists. If one were less concerned with boosting and more concerned to spread objective and balanced information, there would be more chance that these people would be forthcoming.

(2) If our propaganda is sane and objective, our friends in the West will really be able to sympathise with and support the Church here, will be able to give the help that is needed. It is still not unknown for sympathisers in the West to send here clothes or other articles that may be useless here or at any rate can be bought here more cheaply and without payment of customs. An English vicar said to me, when I was on furlough, that work in some ways was easier overseas, since there was so much more to show for it than in an English parish. Such an attitude, arising from glowing missionary propaganda, is perfectly natural, and the inevitable inference is that help is more needed at home than overseas. A great deal of the difficulty of missionary societies in the West now is simply due to the fact that people have become largely hard-boiled by exaggerated and boosting propaganda in the past. Often when people are sympathetic they do not in the least understand the real situation. Partly this may be because conditions vary in different parts of China, partly because conditions as a whole change so quickly, partly because it is not easy for the average Churchman in the West to realise the differences between the various parts of "the mission field," and the picture in his mind is a sort of composite picture of several very different situations.

(3) It may be said that fiery and enthusiastic propaganda is all the rage now in the West, and that now is the last time when

the Church should give it up: we can only be heard if we shout, otherwise the Communist and the Fascist will drown our voices. But surely the natural result of the present state of highly-coloured propaganda will be to make people increasingly sceptical of all propaganda. While a short view may suggest that the day will lie with him who screams loudest, the long view urges us to make our propaganda sane and balanced. Christian missionary propaganda used to have the field to itself: now it is rivalled by Communist missionary propaganda and Fascist missionary propaganda. It is interesting to consider the missionary propaganda of others and of the old religions. Muslims claim that in history they have treated women much better than Christians have and expect in the future to have a mosque in every village in England. Buddhists claim that the Indian outcasts want Buddhism much more than Islam or Christianity, and that if Buddhist missionary work there had a tithe of the financial resources of Muslim and Christian missions, there would be tremendous numbers of Buddhist converts. Muslim propaganda makes great play with a statement by Mr. G. B. Shaw, expressing a belief that by 2000 A.D. the whole British Empire will be Muslim. I do not think that in the future we shall be able to get away with boosting propaganda as we have in the past.

I do not suggest that more than a fraction of propaganda for Christian missions is unjustifiable boosting. But bad money drives out good money: a minority of bad employers may make it impossible, without regulation, for good employers to act as they would. Many people will only know about our work from us: the urge not to understate it (to say the least) is therefore only natural. It comes to this that we should have faith in God: we can wait and be patient as the totalitarian states cannot wait. The Roman Catholics are content to build and plan for a century: why cannot the Christians do so also. If we have faith in God, we can also have faith in reason and truth—these, and not boastful propaganda, will in the end prevail.

Christianity and Art*

C. B. R. SARGENT

JOHN XVI: 33. "In the world ye have tribulation: but be of good cheer; I have overcome the world."

TWO weeks ago we thought of man's discovery of truth by the methods of science, and the reaction between his findings and the Christian faith.

Tonight we deal with the relation between our search for beauty and the revelation of God.

The two subjects are very different, in spite of the essential sameness of the inductive process by which scientists, artists and prophets alike make their great leaps into the unknown, their strides forward in the unveiling of new truths.

*Sermon preached by the Rt. Rev. C. B. R. Sargent in St. John's Church, Foochow, being the sequel of one on Christianity and Science.

The scientific approach is by the intellect alone and all that may be made known by quantitative measurements, cold fact and pure reason can be no more than part of the truth. It is the function of art and religion to use the channels of the emotions and æsthetic senses too, and to explore other fields of truth, more qualitative but equally valid.

The thought uppermost in our minds tonight is not the resolution of a quarrel but rather the deepest thanksgiving for all that art and artists have meant to our religion and to our lives.

For both these reasons the present subject is one more calculated to warm our hearts and kindle our imaginations, though in each study our thoughts are drawn back to what is nearer the eternal and the absolute than the troubles which are daily oppressing us.

It is good to reassure ourselves that truth and beauty and goodness are more real than bombs, whether the approach be intellectual, æsthetic or emotional.

The pages of the Old Testament abound in superb pictures which rejoice in the artistry of God, and the glories of his masterpieces which surround us. God, the first author of beauty, must have found great joy in creation, and this joy is something akin to what every artist feels who seeks, however humbly, to create. The zest for creation, the artistic urge, is indeed God's spirit, and we lift up our hearts with thankfulness for the wonderful measure in which it has been given to men. We rejoice in the tremendous inspiration of God, the supreme artist, the beauty of whose works daily thrill us as we see the sunsets, the birds, the shapes of crystals, the colours in a butterfly's wing, or even in pools of oil on the road.

Not only in God the father do we find inspiration for our search for beauty, but in Jesus too. The Gospels constantly reveal in Jesus the eye for the lovely, the ability to see the best even in what appears sordid, that is the hallmark of an artist. Jesus was an artist not only in appreciation, but also in creation. Any anthology of short stories would be incomplete which did not contain at least some of the incomparable masterpieces of Jesus.

There is hardly a man without something in him of the urge to see, to hear, and even to create the beautiful. There is hardly a man who does not share a little the divine creative instinct. Surely this longing and searching do themselves proclaim that behind it all there is a God of beauty, and that man's creative art is but revealing part of an eternal reality which comes to him from without as does the sunlight. Even man's imagining must correspond dimly with something real. It matters not whether the parables of Jesus are literally true stories about real people who actually existed. The truth they enshrine is equally real, whether historical or not. Even imagined goodness must have back of it something real to make even the imagining possible. Man's artistic longing he feels to be an urge up, and up, and up. To what? Or may we express it: in, and in, and in. To what? Our confident answer is that it is to God in man, to God the master mind behind it all, revealed as supremely true, beautiful and loving. As Walt Whitman puts it:—

"All architecture is what you do to it when you look upon it;
Did you think it was in the white or grey stone?
Or the lines of the arches and cornices?
All music is what awakes from you, when you are reminded by
the instrument;
It is not the violins and the cornets;
It is not the oboe nor the beating drums;
Nor the score of the baritone singer
Singing his sweet *romanza*;
Nor that of the men's chorus;
Nor that of the women's chorus;
It is nearer and farther than they."

Is it not God within and without?

There are many lessons to be learnt from art and artists by those who would live a Christian life. Progress is of the very essence of the search for beauty, as it is of our search for goodness. Bad taste is static taste, self-satisfied taste; bad living is static living, self-satisfied living. Art and religion alike fail when bound by rules and dogmas. Satisfaction with ourselves, with the beliefs we have reached, with our work as it is, is failure. It is part of what Jesus meant when he spoke of the sin against the Holy Spirit. There is an insufferable ache and a restless longing which marks great saints, great scientists, and great artists alike, which marks all who are moved by the Holy Spirit. No aim but the best of which a man is capable deserves the name of Christian, and no life, no belief is truly Christian which is not a ceaseless progress. The Holy Spirit is a Spirit of life, of growth, of constant striving nearer God, whether in beauty, truth, or goodness. We can never be content with stock phrases, established beliefs, or accepted standards, but we must always be testing and enlarging, ever reaching forward. Jesus said "My Father worketh." Even God, it would seem, is not content; even perfection is not a static state.

No one would question that the vast proportion of works of art of all forms are bad. The majority of our attempts at beauty are second rate. Most paintings are poor. Most music is mediocre. Yet we do not dream of condemning painting or music because they so often fail to achieve their aim. Most Christian living too is failure, as each one of us knows, yet we should not judge or condemn by failures in private lives or the work of our Church. Music would be justified even if it had only produced one masterpiece. In living also, in our search for goodness, even though most of our efforts end in failure, those efforts are gloriously worth while. In dark days like these when the failure of men is so bitterly apparent, we do not need to despair. Men's failures are no more failures than the seeming failure of Calvary. Now, as then, every single effort that we make is gloriously, eternally worth while, and the ultimate victory is assured.

Leslie Weatherhead tells in one of his books how he was entertained at a house in the dining-room of which there hung two pictures; one showed the interior of a house, warm and comfortable, glowing

with firelight; this he found later to be the work of his hostess. The other picture was at first far less attractive, though by a painter of some fame. It showed a rickety landing stage jutting into the sea, a lamp forlornly swinging at the end of a pole, and on the other side of the picture a small frail boat. Between was nothing but sea and sky, nothing but gloomy mist, grey water, and bleak discomfort, with no colour, no apparent beauty.

His first thought was to wonder why a man should choose to paint a subject like this, and yet he found as he lived in the company of those pictures for some days that this second picture grew upon him, and he felt impelled constantly to look at it. In it was expressed far more vividly than in the more cheerful scene man's pathetic instinct for home and comfort and security, with the vast ocean in the background so expressive of distressing immensities with which man cannot cope, for all his bits of boats and bridges. Our instinct is to shut out the storm and to remain warm and cosy by the fireside, but we have to face the storm and in the struggle we are often wounded.

Art is a symbol to us of the victory of the spirit. It is difficult to conceive great music, great poetry, or great painting without anguish and sorrow in the background; in the agony of artistic creation, in the physical, mental and spiritual suffering of so many of the greatest artists we can see something of the purpose of pain and the creative power of suffering; in the triumph of Beethoven, who wrote most of his master works when stone deaf, and in many another such achievement, we have a glorious illustration of the triumph of the spirit, which faces and overcomes the ugly in achieving the beautiful.

Perhaps the one great danger of most forms of art is that they may be merely an escape, an opiate, something to drug our senses and make us for a while forget our troubles. Art which does this has failed; its true purpose is to give a stimulus, a cure, an inspiration, and to send us back with fresh strength and vigour to face and defeat our difficulties. On the mount of Transfiguration, one of Jesus' greatest times of spiritual inspiration, it was Peter who sought to remain there, who shirked going back to the troubles of the world, but it was Jesus who used his time of closeness to God to fill him with the power to face trouble, and bring healing and comfort to others. Just now bombs and war and fear, and so much that is squalid and ugly seem very real and pressing, but we can be sure that God's beauty is more real, more lasting, nearer to the heart of the universe. The inspiration and example of great artists can help us to face trouble and to understand better the truth of Jesus' words: "In the world ye have tribulation: but be of good cheer; I have overcome the world."

We ourselves may seek to follow in the steps of Jesus, both in appreciating, and in creating what is beautiful; we can learn through him to see what is best, even in the ugly, for nothing is wholly ugly. We can seek to approach God and to learn more of him through the glorious beauty of nature, and through the art of men inspired by him.

A very simple rule which yet may help is that we should set ourselves never to pass a day without looking at or hearing something lovely, and letting its message speak to us through eye or ear. We too should ask ourselves, what are we adding to the beauty of the world, and what are we doing to reveal God's beauty to others. Every one of us can be a tool in his hands. George Eliot puts into the mouth of Stradivari these words:—

"When any Master holds twixt hand and chin
A violin of mine he will be glad
That Stradivari lived, made violins,
And made them of the best.

For while God gives them skill
I give them instruments to play upon,
God using me to help Him.

If my hand slacked
I should rob God since He is fullest good,
Leaving a blank behind instead of violins.
He could not make Antonio

Stradivari's violins
Without Antonio."

Are we robbing God and leaving blanks, or are we letting him use us to help him? We have the proud privilege of being windows of his beauty through which it can stream in to give light and gladness and the singing of songs. May we all help to pass on to others some of his eternal glory, his triumph over sin and suffering, over pain and failure, to give the knowledge of the living reality and power of the deathless kingdom of the Spirit. May we each have in our own hearts, and show more and more in our faces, and give more and more to those around us that grand good cheer which comes even in our troubles because Jesus has overcome the world.



A Chat With A Taoist Recluse

F. S. DRAKE

IN the spring of 1934 I was returning with a friend to Shantung from Sian in Shensi. The railway from the east had then only reached T'ung-kuan, and the journey from Sian to T'ung-kuan was made by motor lorry. On the south rose the magnificent mountain wall of the Ts'ing-ling Shan, at the foot of which the road ran. Near Hua-yin we left the lorry and cut across country to the mountains, where the granite mass of Hua Shan (華山), the Mountain of the West (西嶽), rose sheer above the range, bounded on each side by perpendicular cliffs, and crowned by five peaks, six thousand feet above the plain, arranged like the petals of a lotus flower, whence the name of the mountain—"Hua Shan" (Flower Mountain).

We spent the night in a Taoist temple at the foot of the mountain, and at the opening of the gully by which the ascent is made. Large halls, moon-gates, trees and bamboos, a dignified priest and a friendly novice, made the stay comfortable for us. Carriers were engaged

for our baggage, and the next morning before sun-rise we commenced the ascent.

It happened to be a pilgrimage season, and we found ourselves in company with countless pilgrims of both sexes, who had come long distances to worship on the mountain. The track led up a gorge beautiful with rocks and ferns, down which a stream tumbled in innumerable falls. At every turn of the track a beggar had set out a little improvised shrine and begged for alms. At intervals temples appeared perched upon the rocks. One proudly owned an old priest aged one hundred and five years; to be out-done by a temple higher up, where the priest was aged one hundred and fifteen!

As the sun rose we reached the foot of the apparently inaccessible cliffs sighted from the road. Here the track zig-zagged up to a cleft in the rock into which steps had been roughly cut. A chain hung by the side, and the pilgrims ascended the steep irregular stair-way with the help of the chain. We ascended in silence until a rocky ledge appeared projecting overhead; but a hole had been cut through it, and the steps led through the hole into the courtyard of a shrine perched upon the ledge. Still the steps and the zig-zag track continued until the top of the Northern Peak was reached. From it a magnificent view was obtained of the other four peaks, the flat wooded space between them, the long flight of steps along the razor-back ridge to reach them, the sheer drop on either side, and the marvellous panorama of mountain tops below.

Near the top of the Northern Peak was a temple. The Taoist priests appeared much the same as those whom we had met on the ascent—kindly, ignorant and corrupt. The pilgrims filled the court, and could be seen at all stages on the track below and beyond. Before every shrine and image they performed the usual rites. In particular I remember they rubbed a brass bull with copper coins in order to insure the birth of a son. The dirt and tawdriness of the shrines made a strange contrast to the purity of the air and the majesty of the mountains.

Amongst the priests one appeared who was evidently different from the others. My companion pointed him out and said: "You will enjoy a talk with him," and then went ahead to visit the other peaks.

The priest was a young man with thin pale face, earnest and hungering. He was evidently a recluse with a purpose. We got into conversation, and proceeded together above the temple to the topmost rocks of the peak. There we sat opposite each other, cross-legged, high up in the pure air, the blue sky above, the sighing of pines and the song of birds rising from the precipice below, the blue and purple mountain-tops bathed in the sun, and the brown plain through which the river gleamed, beyond.

We talked at length about the Primeval Tao, and about the Mountain, in which the good influences were so predominant that no savage beast was there; we quoted our favourite passages from the old books, and refreshed ourselves in the thought of the multiplicity of Nature, proceeding from the One Unseen Source.

Then I said: "We have had a good talk, Master, and it is quite plain that you have advanced a long way in your search for the Truth. Now these poor people coming up the mountain—you know what they are doing in every temple and shrine—what do you think of that?"

"*That*," he replied emphatically, "is merely superstition. Everyone knows that the images are only wood and plaster. Burning incense and bowing before them is not the same as seeking for the real meaning of the Tao at all."

"Well, then, Master," I said, "since you have progressed so far in this search, and have attained so much of the Way, how would it do if sometimes you gathered together some of these people in the temple court, and explained to them a little of the true meaning of the Tao?"

"*These* people," he said with a slight expression of disgust, "these people cannot understand the true meaning. It is one thing for people like ourselves to understand a little, and even we after years of study have not grasped it all. But *these* people cannot even read or write, and have no time for study; how can they possibly comprehend these abstruse things? No, the only thing you can do is to make a fearsome image, set it up before them, and frighten them with it."

"I quite understand," I replied, "what you mean when you say it is difficult to attain to the Invisible, Intangible Tao. It is difficult for our finite minds to grasp the Infinite. But there is a way—a simple way by which we can grasp it, and even these ignorant people can grasp it too. About two thousand years ago a Man was born in Palestine—he lived in a village much like those from which these people come, and he was a carpenter, earning his living much as they earn theirs, but He was an embodiment of the Tao. He taught the people in simple language and with homely illustrations that even the most ignorant could understand; his kindly acts expressed the Tao that was in His heart; so that the people who knew Him and lived with Him felt that they had seen and touched the Tao itself. After His death they wrote down in simple language what He said and did, so that as we read about Him to-day it is as though we too have seen and heard Him. So there is no need of the images. The invisible God, about Whom we have been speaking, and Whom we fail to reach even after years of study, has in fact become visible in this man, JESUS CHRIST—the distant has become near, the hard has become easy, the abstract has become concrete, the unseen has become seen, and in Jesus Christ even these ignorant people, and we ourselves, can come to know the Tao."

"Yes," he said thoughtfully, "that is possible; a man can embody the Tao."

I took a copy of St. John's Gospel from my pocket and read the first few verses: "In the beginning was the Tao.....and the Tao was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."

"I would like," he said, "to read that book."

I gave it to him. And afterwards I recalled a passage from Justin Martyr which showed that in the second century to the same problem the same reply was given to the Greek and Roman literati of that day:

"Socrates.....exhorted (men) to become acquainted with the God who was to them unknown, by means of the investigation of reason, saying, 'That it is neither easy to find the Father and Maker of all, nor, having found Him, is it safe to declare Him to all' (Timaeus, 28 C). But these things our Christ did through His own power. For no one trusted in Socrates so as to die for this doctrine, but in Christ, who was partially known even by Socrates (for He was and is the Word who is in every man, and who foretold the things that were to come to pass both through the prophets and in His own person, when He was made of like passions, and taught these things), not only philosophers and scholars believed, but also artisans and people entirely uneducated, despising both glory, and fear, and death since He is a power of the ineffable Father, and not the mere instrument of human reason."

(Justin Martyr, Second Apology, chap. 10; see also T. R. Glover, Conflict of Religions in the Roman Empire, p. 148)

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Peter Y. F. Shih, Missionary to America

An Experiment in Return Evangelism

WILLIAM CLARK

THE most widely significant and definitely worked out contribution which the Christian Mission Fellowship (formerly the Hartford Mission Fellowship) has to make to the church today probably lies in the experiment of a new sort of evangelism which it undertook last summer. It was so successful that it is going to be extended. Last spring when the group met in Southamptn, Mass., the concern which lay upon the hearts of the members with increasing weight was the development of a more profound and challenging Christian faith within the American Church. The church seemed to them to have become very soft and second-hand because of its easy and favored position on this side of the Atlantic and Pacific. Even its most devoted ministers and laymen could scarcely shake it out of its mediocrity. Mediocrity had apparently become so generally accepted that men's eyes were blinded to the real Christian life.

The plan of 'return evangelism' came as a direct answer to this concern. The starting point was the assumption that the sort of person who could really awaken the American Church was one of another race who had come by his faith in spite of dangerous obstacles. He should be one with pastoral experience, a burning message and a winning personality.

From that point they went on to special aspects of his mission which would be in harmony with their own typical emphases. Thus they decided his mission should be outside urban areas. They felt

that the always-under-privileged country areas were nevertheless just as important as the cities to our national life. They even might supply the saving life for the entire American church, if first they themselves received it.

The final requirement for their experiment was that it should be intensive. The missionary should stay in each community at least ten days and preferably two weeks. This will be the most difficult requirement to maintain as the plan grows, but it is essential to any project with which their group is to be connected, since it is one of their basic principles of method. They are convinced they must work slowly and thoroughly, banishing forever the illusory dream of reaching everyone and effecting everything good.

They decided that they should experiment during the summer with this type of 'return evangelism,' and if the results were favorable they would press it more widely. Providentially a member of their group was ideal for their first missionary so they called him. He is the Rev. Peter Y. F. Shih,* of Nanking, Hartford, and Union Seminaries. As their 'Missionary to America' he visited five parishes and two American Indian mission stations. He came to each not primarily as a Chinese but as a *Christian missionary*. The marvelous story of his summer missions can be told in no better way than through the witness of those who benefited so tremendously by his stay.

Rev. William Clark, of the Pinehurst and Nuttings Lake Community Churches in Billerica, Mass., writes, "One of our young people, voicing the opinion of them all, said eagerly, 'Peter is the most Christlike man I've ever known!' Two high school boys were well on their way to becoming tobacco addicts, and their habit, of no great consequence in itself, was a symptom of a general loosening of their morale; but now Peter has come and gone, they no longer smoke, and the whole tone of their lives is deeper, richer, and truer.

"We thought of Peter as one of our pastors while he was here. He stayed with us over two weeks, and we came to know him as we never do the usual outside speakers, who strike our community jabbily, like hit-and-run drivers. He visited many of our homes. He became a familiar figure in our village, coming and going for mail and groceries like the rest of us. Folks used to be on the lookout for 'that Japanese scholar—or is he Chinese?' Many would stop and talk to him.

"Peter preached twice for us, wonderful sermons both—the great, stirring, converting kind. We feel it will be a grand thing to be the kind of a Christian he is: ready to die rather than to renounce

*Rev. Peter Y. F. Shih, S.T.M., D.D., Missionary Fellow of Union Theological Seminary, New York City, Honorary President of the Chinese Christian Convention in America. In the last four years, he has traveled over one hundred thousand miles in the United States and Canada speaking in big cities as well as small towns. Addressing crowds of eighteen thousand people and small fellowship groups of twenty people. He is especially popular in schools and colleges. Before coming to America Dr. Shih was for three years minister of a large church in Hangchow and for six years teacher and editor of Nanking Theological Seminary, China.

his Christian position; urging us not to condemn the Japanese, but the war machine; challenging us to love our enemies, even as he sought sincerely to love the Japanese.

On the College Highway, in Southamptton, Mass., there is a church which has several times had the privilege of visits from Dr. Shih. There, too, he went as summer missionary, and Rev. Gifford Towle writes concerning it as follows: "First Peter cooked and served to the Prudential and Church Committees a real Chinese feast. they will not soon forget, and then he spoke to them of what he felt and knew was most important in the Church—the development of people with a God-consciousness and with Christ-concerns. He preached at the morning worship service, talked to the young people, met groups in the homes, had meals with several families, visited shut-ins, and in other ways became a real member of the Parish.

"Invariably those who came in contact with Peter expressed two things that they felt he had done for them. They had received a new idea of the value and accomplishment of missions in its foreign branches, and their Christian experience was deepened and strengthened by the sharing with one whose insights were as clear and keen as were Peter's. Such a venture is certainly worthy of repeating and multiplying."

The pastor of the West Stafford Congregational Church in Conn., Rev. Sterling White, after telling of the numbers of things which Dr. Shih did while he was in that parish has this similar comment: "There are two distinct values to this mission. The first is that a small, missionary-supported church like ours has the opportunity of coming into direct contact with gifted men of another race. God knows these people need help as much as the people in the large city churches who can afford to pay for their speakers. The rural people are thinking people IF we give them something to think about. The second value is the 'carry-over' value. Unlike the preaching mission, which produced a grand speaker for one evening with no follow-up, this plan prepared the way by having the man live as a member of the community before he brings his message, and there is the follow-up in the same manner afterwards."

If it would be possible to choose the area which benefited most from the mission, we should select that represented by Miss Alice Weed in the following letter. "An almost unbelievable joy came to us at the Friends Kickapoo Indian Farm in McLoud, Oklahoma, and at Wyandotte, when we received word last summer that Peter Shih was coming all the way from New England just to spend a few weeks with us. Some of the farmers attending Sunday School said, 'People of importance don't usually notice us! Is he really coming?' As a result, when the Farm Women's Home Demonstration Club met on the day Peter came, the little farm home was packed with women. Saturday night one of the largest Kickapoo Indian Ceremonial Dances of the year was held. Early in the evening Peter was asked to speak to these several hundred Indians telling them of the brotherhood of man and the fatherhood of God. He pleased them by saying they were 'lost Chinese.' Several people came to him afterward to marvel that a Chinese could speak English

and so well! They had never seen a Chinese before. Sunday an Indian came to church, after having danced all night at the Cere-
monial, because he wanted to hear more of what Peter had to say. He said, That man makes you want to be a Christian.

"We kept Peter busy speaking and visiting at McCloud, and his sincere and deep message always touched the people at vital points in their lives. From McCloud he went to Wyandotte where another full program was carried out. For the first time in many years all the churches of Wyandotte united in a Sunday morning service. Some way, wherever Peter went people forgot their petty differences in their effort to hear his message. Oh, that there might be more missionaries to America who would carry a living Gospel to us even in little out of the way places!"

The testimonial which perhaps more than any other expresses the essential significance of the summer experiment comes from Rev. W. Raymond Ward of Conway, Mass. "Awakened to their own spiritual need," he writes, "people here found in Peter Shih one who could *speak to their condition*. What impressed so many was that this Chinese Christian, a product of the impact of the Christian missionary movement on the cultural life of China, bore witness by his life and teaching to a deeper faith and a higher devotion than we ourselves had yet experienced. And he awakened in many, especially among the young people, a desire for that faith, a determination to achieve that devotion, and a new vision of the world significance of the Christian Church."

"If such Christians as Peter Shih are sprung out of the missionary movement, then there is more significance for the individual and the world in the Christian way than some have realized in recent times. We are awakened to our need. Send us missionaries from the younger, vigorous churches of the mission fields, send us missionaries who have been willing to pay the price of the cross in Christian devotion on the frontiers of Christianity, send us men and women of God who can speak to our condition!"

With these remarkable testimonies before you, little more need be said. Our missionary to America was successful beyond our most daring dreams. Lives have been changed, vision lifted, and churches much enlivened. Many ministers, when they have heard of the venture, have desired its benefits for their own parishes so that its ultimate extension is obviously and urgently necessary. Given this interest, the financial problem could be solved cooperatively.

We suggest as a starter that all who would care for such a mission in their own parishes communicate either directly or through their mission boards with our chairman, Rev. W. Raymond Ward, Hartford Seminary Foundation, Hartford, Conn. Previously we believed, and now from mounting evidence we are convinced, that if this could be multiplied to reach every town and country church in the United States there would be a religious revival comparable only to the Wesleyan revival in England. The smouldering fire of Christian faith would burst into flame and the entire national life would be exalted.

The Tai Ping Rebellion

ARTHUR R. GALLIMORE

AT this juncture of religious and political conditions in China we may well wonder about the influence of a movement, colossal in proportions, which was no doubt the outstanding event of Chinese history during the nineteenth century—aside from the opening of China to the influence of the Gospel and the labours of Morrison and others. That period of China's history within the scope of the Tai Ping Rebellion is not looked upon as a favorable one, yet it shook the country from north to south and from center to circumference (coast). This interesting movement has recently been the theme for a series of addresses in Hong Kong University.

It will not be possible to review in detail the events of the Great Peace Rebellion. That the latent ambitions and desires of the people for more freedom and liberty—intermingled with a quest for vague religious ideals—fell into dangerous hands is apparent. The movement was once characterized by Dr. Talmadge as "iconoclasm inspired by a spurious Christianity." As has often been the case true Christianity had to suffer for its false or unguided adherents. Even in the days of 1850-64, the period of the Rebellion, Christian influences were at work in China and in turn had their effect on the unscrupulous leader of the Tai Pings.

This movement, similar to many others of a revolutionary nature, originated in South China. Beginning as a democratic ideal with semi-religious background, it developed into a scourge of tyrannical proportions, claiming twenty million people as its victims along its path of destruction by sword and fire. Miss Harriet N. Noyes, in her *History of the South China (Presbyterian) Mission*, has this to say: "If there was ever a rebellion that in its inception gave promise of good, it was this one, and yet after fourteen years of misery, the death of twenty millions of people and almost whole provinces turned from cultivated fields into jungles, the result was utter failure."

It was certainly a misguided movement from beginning to end. But that does not mean that it was an unimportant one. It has been compared to the Indian Mutiny. And although the incitement of it was not the same it might in some ways be compared to the Crusades in the atrocities committed in the name of Christianity. The Tai Ping Rebellion cannot be ignored in any evaluation of Chinese history. As has been the case in so many movements that seemingly failed it can well be wondered what might have been the results if it had succeeded. Started by one who claimed spiritual guidance in his motives, it is rather singular that it was finally intercepted by a man who was accorded special distinction as a Christian general. But it is interesting to know something about the promoter of the movement which swept China from south to north and did have lasting results.

Hung Hsiu-Chuan was an humble Hakka peasant from the hills of Kwangtung Province. He was a persistent seeker after the literary degree which was accorded those who stood the rigid ex-

aminations at the Capital from year to year. Three times he went up to Canton for the examinations but failed each time. It was on one of these visits that he came into contact with Christian teaching. A tract which had been prepared by Rev. Leung Fat, "Faithful Words Enlightening the Age," was handed to him and made a very great impression. Leung Fat had been influenced for the Christian life by Dr. Robert Morrison and William Milne.

The new teaching which played so great a part in Hung's life was associated with dreams he had experienced during a period of depleted health following his repeated attempts to win the coveted literary degree. When he learned about Christian teachings he immediately associated it with his dreams. In these visions he had been transported to the palace of the Almighty where he was washed in a river, his heart taken out and replaced with a new one. He seemed to behold a new heaven which was presided over by one who considered that "all human beings in the world are produced and sustained by me; they eat my food and wear my clothing, but not a single one among them has a heart to remember and venerate me; what is however still worse, they take my gifts and herewith worship demons; they purposely rebel against me and arouse my anger." It is interesting to note that one of the objects of the movement was against idolatry.

Again Hung claimed that he had been called by God and designated as Second Celestial Brother. As such he got many followers among his clansmen especially, and he considered that it was his province to execute judgment and to deliver the oppressed. His chief mission he felt was to exterminate the reigning Manchus, who held the country in subjection. He naturally encountered the opposition of the Imperial forces very soon and his venture was by no means an easy one. It met with many difficulties which in turn caused those in rebellion to grow desperate and to indulge in measures that would not otherwise have been resorted to.

It is significant to note that the career of the leader of the famous rebellion was contemporary with many of the early missionaries. Born in 1813 and coming into contact with missionary influences about 1837, there were many who knew Hung personally. However Rev. Issachar J. Roberts of the American Baptist Mission perhaps knew him better than some others. He visited Mr. Roberts several times and was for some time under his tutelage, it is thought. But Hung was quite a conscientious pupil, the victim of some jealousies, and claimed for himself special prerogatives as a messiah, it is said. It has sometimes been claimed that Hung was baptized by Mr. Roberts, but this seems not to have been the case. After many contacts with the seeker after special recognition by baptism Mr. Roberts was never fully satisfied and therefore it was felt that he was not sufficiently grounded in the Christian faith, and this was refused.

In the meantime Hung had been preaching Christian doctrines and had gained two thousand or more converts round about his home village near Sheklung in Kwangtung Province. He insisted on a

rigid discipline, would not permit opium smoking nor the use of spirits and observed the Sabbath. His followers were united in the worship of God in the "Shang Ti Hui"—or God above All Society. Hung, as their leader, prepared a version of the New Testament and certain principles for instruction.

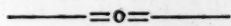
It was sixteen years after his first acquaintance with Christian doctrines by means of the booklet which was handed to him, that Hung Hsiu Chuan began his attempts to overthrow the Manchu dynasty, which had held the people in its dominion since 1644. So, with Christian motives as an aegis in the beginning of it, he gathered his followers together and began the march from Kwangsi Province to the Capital City of Nanking. He was expecting to make Nanking his capital also. After spreading desolation in its wake the march resulted in the new regime's reaching Nanking in 1853. It was given the name of the Capital of the Heavenly King. For ten years Hung reigned there, maintaining a court of great color and dignity—extending his empire finally as far north as Tientsin.

During a visit of Mr. Roberts to Hong Kong in 1852 he received the information that some documents had been received from his former inquirer who was about to establish himself as Heavenly King. The movement, even with the awful atrocities which had been committed in its wake, still had some semblance of a religious nature along with the political, for Mr. Roberts was invited to come along with several helpers in efforts to extend the Gospel in the new capital. Mr. Roberts made his way to Nanking, but was detained for fifteen months in Shanghai. He finally reached Nanking and remained a similar length of time there and was offered the post of Secretary of Foreign Affairs. This position he did not accept, however, and after fifteen months in observation of the methods and motives of the leader of the Rebellion, he withdrew from Nanking in disgust.

As before suggested the Tai Ping Rebellion was in the beginning both a political as well as a religious movement. Although it has been listed in some cases as a definite effort at indigenous Christianity, it finally developed into a degraded political movement which was unworthy of the name of Christian. But as a political movement it was no doubt a definite attempt and perhaps the first distinctive effort at the overthrow of the usurping Manchu dynasty, which was finally accomplished under the leadership of Dr. Sun Yat-sen and others in 1911. Although it was spurious in its religious aspects the Heavenly King did consider the merits of Christian work and one of its definite efforts was the destruction of idols and superstitious worship. The fact that a foreigner was invited to carry on definite evangelistic efforts and was offered a high post in the affairs of government was evidence that the movement was not anti-foreign in its nature. At the same time the cruelty of its attacks and the unrestrained liberties practised by its invading armies attracted the attention of the world at large, and in the end it was intercepted only when other nationals began to play a part in its downfall. And again it can be wondered what might have been the results if outsiders had not intervened.

Before closing it may be well to notice something of those who took part. Frederick Townsend Ward was an American adventurer who began to sympathize with the people and offered to aid them in the Shanghai and Ningpo sections in protecting them from the ravages that were practised in the name of religion. He was killed in 1862 and succeeded by one Burgevine. The latter, however, got into difficulties with Chinese officials. British and French officers finally came to the support of the Peking government—at the request of Li Hung-chang—and “the ever-victorious army” was turned over to the very earnest and picturesque Major Charles George Gordon who led the forces to success. Because of this effort he was subsequently known as “Chinese” Gordon, though the General later took part in other equally important feats of leadership.

In Chinese history the Tai Ping Rebellion is known only for its misguided attempts at establishing a new order, which because of its atrociousness and ultimate failure seems to have contributed little more than destruction and death. The only question is what may have been accomplished even in suffering for the future which could not then be interpreted. Was there something beneath it all that transcends its place as one of those regrettable periods of history which may have prepared in some way for progress even in its tragedies?



The Methodist Uniting Conference*

Z. T. KAUNG

THE Uniting Conference of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church aims at removing certain divisive influences and hastening working processes for an organic union within American Methodism. It has significance for other union movements. I shall present a summary report under four heads: (1) Organization, (2) Program, (3) Strength and (4) Challenge.

1. Organization. The Uniting Conference was convened April 26—May 10, 1939 in the Municipal Auditorium of Kansas City, Mo. Nine hundred delegates, of whom 400 were from the M.E. and M.E.S. Churches and 100 from the M.P. Church attended and were seated in the arena. The speakers' platform was decorated with a white electric cross in the centre against the background of a maple grove. The choir, made up of Boston University Seminary students under the direction of Dr. James D. Houghton, occupied the seats behind those assigned to the Bishops and honored guests on the platform. At the presiding officer's desk, Bishop Edwin H. Hughes of the M.E. Church was seated in the centre with Bishop John M. Moore of the M.E. Church, South, on one side and President James M. Straughn on the other. More than twelve thousand Methodists were present to hear the Declaration of Union.

*First general report made by Dr. Z. T. Kaung during the worship hour on Sunday morning, June 11, 1939 at Moore Memorial Church, Shanghai.

2. Program. The daily program began with a Prayer and Worship Service at 8:30 A.M., lasting half an hour. The business session began at 9:00 A.M. and adjourned at 12:30 P.M. with a ten-minute recess at 10:30 A.M. The meetings of the General Standing Committees were held at 2:30 P.M. or any convenient hour in the afternoon. At 4:00 P.M. a special program called "Hour of Evangelism" was arranged from day to day. The evenings were taken by distinguished speakers on special topics. The themes for the evening program included Foreign Missions, Youth, Ecumenical Church, Publishing Enterprise, the Local Church, Home Missions, Laymen's Activities, and Christian Education. On one night, the local groups in Kansas City presented an Oratorio, "The Messiah." During the last few days business sessions were held in the afternoons and evenings. A proposed evening program on Methodist Women had to be cancelled.

3. Strength. The United Methodist Church has a total membership of 8,000,000 souls, 25,000 ministers, over 1,000 missionaries and forty Bishops. There are 45,500 local churches with property valued at \$600,000,000.00 gold. The working budget per annum amounts to \$75,000,000.00 gold. The sales of the publishing agents each year amount to \$6,000,000.00. There are 137 educational institutions of good standing, 85 hospitals, 45 homes for the aged people and 65 orphanages. The number of students enrolled in the Sunday Schools exceeds 6,000,000. These figures may not tell everything, but do imply a good deal of property investment, educational undertaking, evangelistic and benevolent services dedicated to the Christian cause and human welfare.

4. Challenge. The future of the Methodist Church depends on the power of regeneration or spiritual uplift. The Life of Christ must quicken every phase of the Church life as the spirit of Jehovah caused the valley of dry bones to live and to move like a great army. The life of the Church within and without can be expanded through a broad and inclusive channel of evangelism. The program of evangelism must be of every kind: mass, educational, rural, pastoral, lay and personal. Evangelism must penetrate every phase of human experience. The whole life of a human being must be won to Christ. In order to bring the whole world to Christ, every member must join the united front as a soldier of the cross. The people of the three Methodist Churches must minimize their differences and magnify their cardinal tenets. Above all, they must consolidate the common spiritual resources of the One People Called Methodists. "The World is my Parish."

THE DECLARATION OF UNION

The Preamble:

Whereas, The Methodist Episcopal Church, The Methodist Episcopal Church, South, and The Methodist Protestant Church did through their respective General Conferences appoint Commissions on Interdenominational Relations and Church Union; and

Whereas, these Commissions acting jointly did produce, propose, and present to the three churches a Plan of Union; and

Whereas, these three churches, each acting separately for and in its own behalf, did by more than the constitutional majorities endorse and adopt this Plan of Union, in accord with their respective constitutions and disciplines, and did effect the full consummation of union in accordance with the Plan of Union; and

Whereas, these three churches in adopting this Plan of Union did authorize and provide for a Uniting Conference with certain powers and duties as therein set forth; and

Whereas, The Uniting Conference duly authorized and legally chosen in accordance with the Plan of Union is now in session in the city of Kansas City, Missouri:

The Affirmation:

Now, therefore, we, the members of the Uniting Conference, the legal and authorized representatives of The Methodist Episcopal Church, The Methodist Episcopal Church, South, and The Methodist Protestant Church, in session here assembled on this the tenth day of May, 1939, do solemnly in the presence of God and before all the world make and publish the following Declarations of fact and principle:

The Declarations:

I. The Methodist Episcopal Church, The Methodist Episcopal Church, South, and The Methodist Protestant Church are and shall be one United Church. (The Delegates: We do so declare.)

II. The Plan of Union as adopted is and shall be the constitution of this United Church, and of its three constituent bodies.

III. The Methodist Episcopal Church, The Methodist Episcopal Church, South, and The Methodist Protestant Church had their common origin in the organization of the Methodist Episcopal Church in America in 1784, A.D., and have ever held, adhered to and preserved a common belief, spirit and purpose, as expressed in their common Articles of Religion.

IV. The Methodist Episcopal Church, The Methodist Episcopal Church, South, and The Methodist Protestant Church, in adopting the name "The Methodist Church" for the United Church, do not and will not surrender any right, interest or title in and to these respective names which, by long and honored use and association, have become dear to the ministry and membership of the three uniting churches and have become enshrined in their history and records.

V. The Methodist Church is the ecclesiastical and lawful successor of the three uniting churches, and through which the three churches as one United Church shall continue to live and have their existence, continue their institutions, and hold and enjoy their property, exercise and perform their several trusts under and in accord with the Plan of Union and Discipline of the United Church; and such trusts or corporate bodies as exist in the constituent churches shall be continued as long as legally necessary.

VI. To The Methodist Church thus established we do now solemnly declare our allegiance, and upon all its life and service we do reverently invoke the blessing of Almighty God. Amen.

(Each declaration was affirmed by delegates and Bishops in unison, standing with right hands uplifted.)

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Correspondence

Music in Worship and Worship in Music

To the Editor of
The Chinese Recorder

Dear Sir.—

The Shanghai newspapers, Chinese as well as English language, now publish the weekly church announcements. Not long ago one of these notices mentioned that a certain Chinese vocal artist would sing "Ave Maria" at the morning service of one of the Protestant Churches which uses English for its order of worship. Presently the church office received a protest by telephone from a member of the church; he would stay away from worship the next morning rather than listen to a prayer directed to the Virgin Mary. One or two others voiced their objections at the close of the service. A large number expressed appreciation of the very beautiful singing. The whole incident raised the old questions of the place of music in worship and the process by which we worship in music.

These questions are especially pertinent in our Chinese churches with the publication recently of a new volume of anthems (well reviewed in the June Recorder), and the increasing use of "Hymns of Universal Praise" throughout the country. The "Manual of Worship" with its excellent collection of prayers, responsive readings and ritual forms is beginning to make its contribution, also, to more orderly worship. Not a few church edifices in re-

cent years have been rearranged or redecorated with a view to presenting a more appropriate setting for a dignified service, and here and there over the country real architectural success has been achieved in adapting and harmonising Chinese and ecclesiastical structural ideas.

One is the more distressed, therefore, to encounter those disharmonies and apparently thoughtless perpetuations of meaningless tradition that detract so painfully from a service of worship. Or are they thoughtless and are they meaningless? Perhaps some of us need instruction in music appreciation or in the art of worship.

Last Sunday I was in a strange city—I mean I was away from home, worshipping as often happens in unfamiliar surroundings. The church building was beautiful, one of those triumphs in artistic adaptations above referred to. Any architect might well have taken pride in his work here. And the setting was lovely, similar to those delightful spots where hill and rock and tree and vale have made many a Buddhist temple an allurement to those who find it easier to worship among the beauties of nature; yet it was close enough to the stream of human activity so that the congregation nearly filled the building. As the service proceeded I found myself rejoicing in the decorum and the apparently intelligent interest and participation of most of those present. What a contrast to the church services in this part of China a generation

ago! Was I growing old, or were the congregations of this, one of the so-called "Younger Churches," growing mature? At any rate there were not more than one or two crying babies, no women were talking out loud to a neighbor across the room and the tunes (were recognizable even without a tune-book.

Then came the collection and the offertory. That had its cheering aspects too, for old and young, male and female shared in the receiving as well as in the giving, and did their part graciously, reverently. But I could not help feeling a deep sympathy for this congregation at this point in the service. It seemed to me they were not being treated quite fairly. Somebody expected too much of them—or perhaps did not expect enough. Probably one could not altogether blame the missionary at the piano, for she was doing what many others have done. Possibly with her training and culture she did not realize how very uneducated in music a great many of us are. I do not know what she played—it may have been by Chopin or Schubert or McDowell for all I know. But I wondered what had been in her mind when she chose that piece of music as an offertory for this Chinese congregation. Was it just to keep something going while the collection was being received? Was it designed to induce worship or silence or to demonstrate what ought to be listened to in music? Or was she just indulging her own love of musical expression thus publicly once a week? There were a good many people present and it took a good while to receive all the

gifts and the congregation was very noisy and restless before the trays were brought to the altar and the pianist led the choir in the hymn of thanksgiving.

A few hours later I had to listen, it seemed to me interminably, to an old Chinese fiddle squeaking and rasping a very real tune, but not one which I could appreciate. There were others who seemed really to like it and one could but envy them. The more uncomfortable I became the deeper grew my resentment toward the lady who had played the piano offertory. Why did she not choose something to which more of her congregation could respond? Why were there not some of the tunes from our hymnal which have a measure of familiarity that could be used instructively and impressively? Wasn't there some way of making that part of the service as truly worshipful as was the rest of it?

Had there been opportunity she might have answered some of my questions quite satisfactorily. Perhaps in the congregation were a dozen of her pupils who understood and loved what she was playing. Perhaps the very real progress which I had noted in congregational singing was partly due to years of conditioning to good music by the more or less painful process experienced in the morning service. I really want to know. What is the theory back of the choice of music used in our worship services? Is all the music in our churches supposed to contribute to worship and are we all, Chinese and foreigners, expected to worship in the same music? I really want to know.

Carleton Lacy.

June 16, 1939.

Our Book Table

THE LAUGHING DIPLOMAT, *Daniele Varé, John Murray, London, 16s. net, pp. 445.*

Signor Daniele Varé, as one meets him in his *Laughing Diplomat*, is a genial personality of varied talents who would be charming to number among ones friends, either as a diplomat or as an author or musician.

In his "*Laughing Diplomat*," Signor Varé gives us vivid vignettes of his experiences in various courts from Berlin to China, in a long career dating from the turn of the century. As one reads these delightful sketches the changes in diplomatic practice and the differences in moral standards between the continent and some of the other countries become evident.

In speaking of the former, he says, "Except during a crisis, there was little of that calling up at all hours and working till late that is considered necessary nowadays. In those years, we had fewer illusions and therefore fewer suspicions. Each government was out to defend its own national interests, and made no secret about it. There was less talk about arming only in the interests of peace, and fighting only for the good of humanity. We knew, better than now, where we stood. We took life as it came, without deluding ourselves that we could save Europe overnight by copying out a report more or less." and again,

"In those days there was less animosity between nations, even tho we admitted frankly that sooner or later we might have to fight. (Meanwhile why not enjoy each other's company.) Nowadays the world is full of vocal humanitarians, who have renounced war, but are the bitterest haters."

While dealing only with the lighter side of diplomatic life and, even that, in a superficial way, as a laughing diplomat might do, thru his pages pass the figures of fellow diplomats and government officials and their wives and daughters and friends, thru whose influence and in whose saloons, diplomatic history was often made.

On account of his early training as a musician which career he deserted, one breathes also the artistic atmosphere of Europe, sharing with him delightful moments with Duse and D' Annunzio in Italian settings dear to many of us, or hours in the "house of the three musicians" where he met Joachim, Markees and Kreisler, and with many others about whom intimate and interesting tales add to the charm of the book.

To those in the Far East, extracts from his diary give glimpses of historical happenings in Peking during his two periods of service there, in 1913-4 and 1927-31, two difficult eras in China's history described by an eye witness from an unusual angle. It is always refreshing to read impressions, not always favorable, of our own country and our fellow citizens and interpretations of policy and deeds as seen thru the eyes of the representative of another country, especially an Italian whose point of view in some cases varies greatly from ours.

Extracts, from another book of Signor Varé "*The Handbook of the Perfect Diplomat*" between some of the chapters, add much succinct wisdom, many of which one would like to quote but this passage gives some of the flavor,—

"The supreme moment of a soldier's life comes in the moment of victory. His triumph is heralded by the thunder of guns. His fame endureth forever. The supreme moment of a diplomat's life, may come



Me and my rice bowl



Bird's eye view of Kulangsu with the
Refugee Camp in the foreground

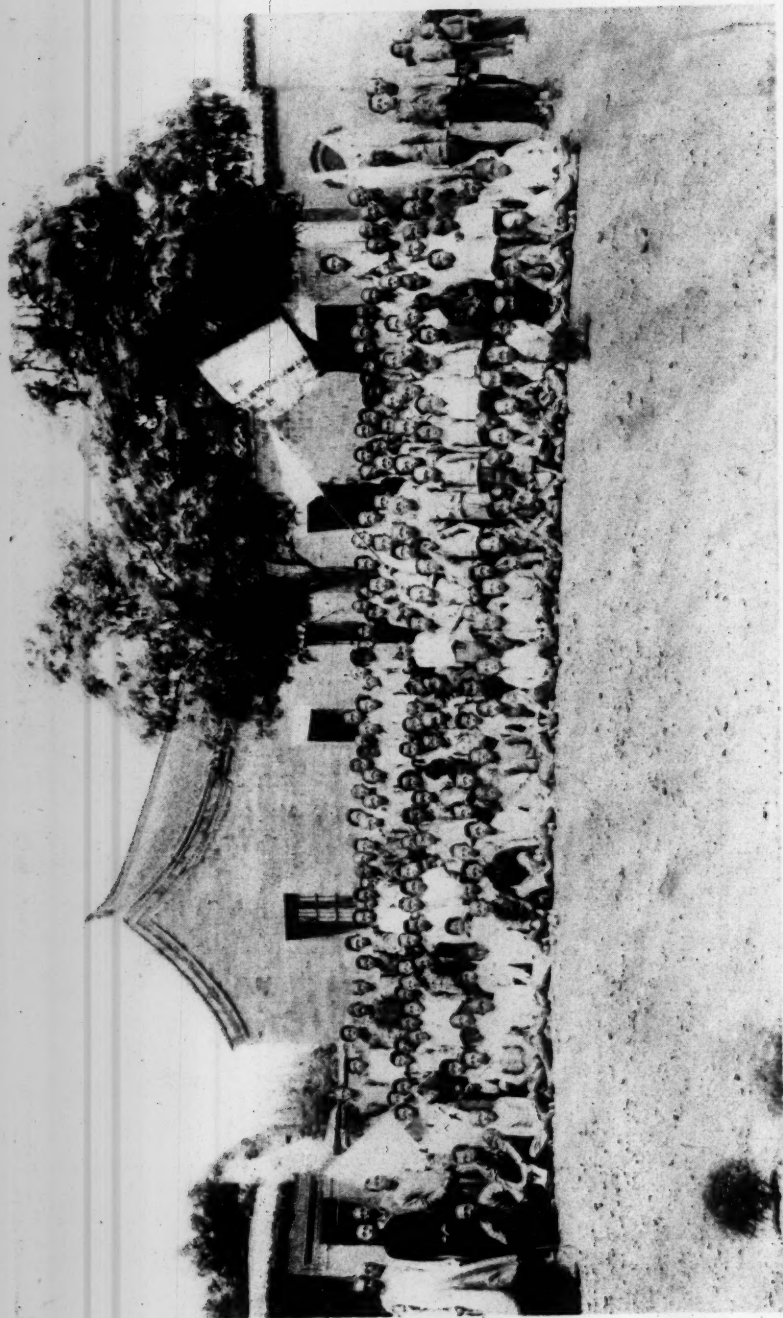


Everyday is Monday in the Refugee Camp



Refugee Camp school children going
thru their daily dozen

RELIEF WORK IN AMOY



A CHRISTIAN SCHOOL FOR REFUGEE CHILDREN IN NORTH CHINA

in a closed room when he is alone cyphering or decoding a telegram and that moment passes, all unbeknown to the world.

"The reserve and the silence that surround his activities has this result; the first place at table, a private car on an official train, and the national flag over his coffin, when he dies."

The book is highly recommended and finds a permanent place on the writer's shelves to be taken up for a few moments' brouising now and then to bring back memories of Peking or Italy or to chuckle over delightful experiences of one who knows how to be the "Laughing Diplomat." M. C.

TODAY IN MANCHURIA, *The Young Church in Crisis* by T. Ralph Morton, 1939. Studeent Christian Movement Press, London, Price: 2/6 net.

This is an eyewitness story of recent events in Manchuria with special reference to the Church in the midst of the chaos and political turmoil of the last few years.

After giving a summary statement of the general condition before 1931, the author gives the story of Japanese occupation. This is followed by a vivid description of events in connection with the Church—its rude awakening to the dangers confronting it and its spiritual triumph in the midst of severe trial. The whole story of how persecution broke out, how leaders who were thrown into jail and tortured, faced the crisis, and how the Church as a whole has carried on makes fascinating reading.

Incidentally, the reading of this account will help residents and workers in China to understand what is going on in the "occupied territory" in both the political and religious realms.

The author has a very facile pen and a wonderful grasp of the many aspects of the life of the Church under these new conditions.

The story of the loyalty and devotion of many who have passed through this fiery trial parallels the record in history of those who kept the torch of Christianity burning during the persecutions of the Roman Empire and finally led Christianity on to triumph.

CHINA YEAR BOOK. 20th Issue (1939) edited by H. G. W. Woodhead, C.B.E. Price, Shanghai \$25.00 The North China Daily News and Herald, Ltd., Shanghai.

The Publishers and Editors of the Year Book are to be congratulated on being able to compile and issue the 1939 edition under the present unusual circumstances. Following the established policy of the Publishers controversial matters have been excluded and impartial factual materials only have been included.

Besides the topics usually treated in the Year Book several special chapters of interest are included this year. These include the Flora in China, the Japanese-sponsored Customs Tariffs, the Currency problem during hostilities, the Federal Reserve Bank, Japan's Programme for Economic Development in China, the Refugee Problem and a documented Chapter on Sino-Japanese hostilities (including maps of the chief battle zones).

Due to these unusual circumstances the Year Book this year will be of great interest and will be especially desirable as a book of factual material for future reference.

The Chapter on Religions, after brief statements on Confucianism, Taoism, Buddhism, Mohammedanism and Judaism, has a twenty five page account of Catholic Missions and nearly fifty pages on Protestant Missions. The latter, after brief surveys of various aspects of the missionary enterprise, gives rather full statistical tables for both Missions and the Chinese Church.

The Who's Who of Chinese is abbreviated and supplementary to those of previous issues of the Year Book.

AROUND THE WORLD IN RHYME BY COSETTE Price U.S. \$1.50 Faust Newton, 1939. The Kaleidograph Press, Dallas, Texas, U.S.A.

As indicated in the title this is a collection of poems written by the author during her extensive travels in many lands in the Orient. The spirit of the book is set forth in the first lines:

"Travel is not going off or to roam;

Travel is making the whole world Home."

Some of these short poems are spontaneous descriptions or reflections on typical scenes, others treat of deeper subjects involved in the present world situation. Outstanding is one entitled "An apology to China" in which appear these lines:

"The conscience of the world is not yet dead, nor wilfully ignores your frightful woes" and again,

"In all my life I have not been more sad than when in tiny news item I read: Soochow lies smouldering in ashes—dead, nor in my life have ever been so mad."

The author, known as "The Lady of Degrees" is known internationally as a speaker, writer and traveller and has been much in demand on the lecture platform.

JAPAN AND SHANGHAI by Shu Shi Hsu," Ph.D. 1938, Kelly and Walsh., Ltd., Shanghai.

This is another of the series of books prepared under the auspices of the Council of International Affairs, Chungking, setting forth the Chinese viewpoint on the present struggle. This volume is devoted to a description of Shanghai in general and during the present struggle in particular.

The Background of the international situation in Shanghai with special reference to Japanese participation in this city is covered in the first chapter. The second Chapter, discussing *The War and the War Areas* treats first of purely Chinese districts and then of "Foreign and Semi-Foreign Districts." The third Chapter deals with "*The Aftermath in the Foreign Areas.*" Various complicated Situations are listed under "Daily Incidents" and the Demands upon the Settlement Council by the Japanese authorities are presented and discussed.

ONE FAMILY, being the C.M.S. Review of the Year for 1938-9. Church Missionary Society, London.

This Review contains brief descriptions of Mission and Church work in the various countries where C.M.S. work is found. These are enriched by frequent illustrations or acts of institutions or groups or individuals.

The chapter on "Passing Through the Furnace: China" gives salient facts about the work of the Church in the midst of war conditions. The report is optimistic and inspiring and places the emphasis on the many new opportunities for the Church.

THE PHILOSOPHY OF COURAGE or *The Oxford Group Way* by Philip Leon, 1939, London, George Allen & Unwin. Price 6/- net.

This might be called a sister book to the author's *Ethics of Power* or the Problem of Evil which Reinhold Niebuhr said was "—one of the most important, wise, discriminating books on moral theory that have appeared in recent years." But this younger sister speaks quite a different language from that of her older sister.

Contact with the Oxford Group and the consequent "change" that came into the life of this philosopher explains the difference. Instead of philosophical abstractions and "the sin of depersonalization" we are now led to see concrete individuals and tangible moral situations. Instead of devotion to "isms," which, we are told, reveal the manias of our day, we are shown liberated lives devoted to truth. Instead of argument and critical accusations against others we now have sharing of personal experience, confession of the sins under consideration on the part of the author and profession of God's power to change individuals and society.

This book has a vision for World Revolution through individuals and groups under the guidance of God. But God's plan "is not imposed as a fixed programme beforehand in the way in which idealisms, pharisaisms and fanaticisms endeavour to impose themselves, nor is it reached as these are reached by discussion and debate and trying to find out wherein you differ from the other fellow and from what has gone before."

"Hence it is that the guided man, instead of discussing the exact details of the programme for the Kingdom of Heaven, busies himself in changing men who, after first learning to get guidance in their private lives, will together seek guidance for industry or government or the nation."

In "A Personal Note" at the end of the book the author says among other things, "After I had written *The Ethics* I felt sick, because I knew in theory that the miraculous reality which I did not have could be had. It was then that at the invitation of a friend I went to an Oxford Group House Party. There I found in the Oxford Group, the Army of the World Revolution itself in full swing. On the same day the Revolution broke out in me too."

The Oxford Group Way is summed up as follows:

"Let God change you, guide you in everything along the lines of absolute honesty, purity, unselfishness and love, and use you to bring others to Him. When man listens, God speaks. When men obey Him, God acts. When men change, nations change."

As one reads this work, revealing the deeper experience that has come to this philosopher, one is reminded of the new interest that came into the life of Streeter during the closing years of his life. F. R. M.

"BY LIFE AND BY DEATH", by E. Schuyler English; Zondervan Publishing House, Grand Rapids, Michigan; pp. 62. Price. U.S. 0.25.

This splendid little book contains many helpful lessons of practical value for young Christians, drawn from the life and experiences of John Stam, the young missionary to China, who with his consecrated young wife was martyred in 1934. The author presents excerpts from Mr. Stam's diary that reveal his utter trust in God's faithfulness and his absolute surrender to the will of God. They show that he had learned the secret that "Christ pre-eminent" is the answer to all life's

problems. The author's comments with many Scripture references, together with the selections from John Stam's diary should help other young people to find Christ their "All and in all." J. M. L.

YEAR BOOK OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION, 1938, *Sixty cents Chinese currency, Association Press, Shanghai.*

This Year Book contains a record of heroic and effective service in a very difficult situation. The general situation from the standpoint of the Christian movement as a whole is well summarized in the opening chapter. This is followed by special articles on the work of the National Committee and the City Associations, on emergency service in the war areas, special Student and Civilian Relief and the excellent Literature Program of the Y.M.C.A.

A special tribute to the late Dr. Fong F. Sec, for many years an outstanding and faithful supporter of the work of the Y.M.C.A., has been provided by Mr. S. C. Leung.

Part II is a Roster of those who serve in the various divisions of the Y.M.C.A.

THE ROUND TABLE, a *Quarterly Review of the Politics of the British Commonwealth*, June, 1939. London. Price 5/-.

This issue is of special interest as most of the articles deal with the various aspects of the British Empire in relation to the present diplomatic and political situation in the face of high tension on all sides.

Readers in China will be interested in a study of the problems confronting British shipping in the Orient.

DIRECTORY OF PROTESTANT MISSIONS IN CHINA, *The North China Daily News, Shanghai*, \$1.50.

This handy directory is a great help for missionaries. It gives the list of missions arranged according to the provinces and mission centres as well as an alphabetical list of mission workers.

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Educational News

Religious Activities:—The College year began with a week of meetings which had for their aim the deepening of the spiritual life of the College. The committee in charge of arrangements invited the Rev. W. MacNaughtan to lead the meetings, and the result was a most inspiring opening to the year's work. Every evening Mr. MacNaughtan conducted an evangelistic meeting, and daily at certain hours he was available for private interviews with men

and women who had difficulties they wanted to discuss.

During the year evening worship in both Hostels and Bible Classes have been conducted by members of Staff and other senior friends. Attendance at these, as well as at the Sunday morning students' service, is entirely voluntary, but there are very few students who take no part in the religious life of the College.

The Sunday services during the autumn term have been arranged

specially to give definite teaching on the Christian attitude to certain vital problems. Suitable speakers—Manchurian and foreign—men and women—were asked to address us on the teaching of Jesus Christ about God, the Universe, Conventional Religion, Home Life, Friendship, Personal Life, Marriage, Money, the Future, Suffering, Sinners. The last of the series was the appeal, "Christ's claim on you."

The Christmas service was as usual a musical one, when the College Choir, with the help of students from neighbouring institutions, led an interesting service of praise.

Many observers have remarked on the strength of the Christian fellowship existing among the members of the College. The members of Staff, Manchurian and foreign, are united in their Christian purpose, and one source of the strength of this co-operation is the Staff prayer meeting which takes place every Sunday after the morning service. The Christian students, too, have their fellowship of prayer; they meet every Sunday before the morning service.

The students lead a busy life, and have not much opportunity for taking part in anything outside their College work. Nevertheless some of them do make time for Christian service. Every Sunday three Sunday Schools are run by some of the women students. Some take responsibility for the children of a village in the neighbourhood, one holds a primary Sunday School in the Blind Girls' Home, while some of the seniors have managed to start a weekly meeting in the orphanage of the Swastika Society, and there every Sunday they proclaim the Good News to children who have no other chance of hearing it. These girls, along with some of the senior men, accepted an invitation to give voluntary medical

aid to that orphanage, and each one gives one or two hours a week to this work. Having thus got an entry into the orphanage they were able to ask and receive permission to start the Sunday School.

One Monday in November a somewhat unusual meeting took place in the College. It was attended by the Christian students and by five members of Staff—four being the Sunday Services Committee and one a 1938 graduate who joined the Church last year. The meeting was presided over by a woman student, the Convener of the Religious Activities Committee, and the purpose of it was to welcome into the Christian fellowship of the College eight men students who had been baptized the previous evening. These men came to the College for medical education: within its walls they, like many more, found Jesus Christ. By and by they will go out in His strength to do His work of healing.

The purpose of our College is to prepare Christian doctors. Even non-medicals can have a share in imparting the knowledge needed by a doctor, but only a Christian can impart the spirit of Jesus Christ. And so, in closing, one must refer to the most potent of all our religious activities, namely, the influence of Christian teachers and fellow-students, which, slowly but almost surely, leads men and women to the Saviour. It is a great responsibility on us who profess to be His disciples, for our smallest actions may decide another's destiny; but it is a great privilege, and we thank God that He has granted it to us. I.N. Fleming. (The Moukden Medical College Report for 1938).

Meeting of Presidents of Christian Colleges:—An important meeting of the presidents of Christian Colleges was held in Hongkong, April 17-22.

The following statement was unanimously adopted:

We believe that Christian character, academic freedom, and national loyalty should be upheld, particularly during this time of national crisis in China. We cannot evade the solemn conviction that no sacrifice is too great in order to safeguard these sacred obligations.

All our colleges have been animated by this determination, and eleven out of thirteen have found it necessary to remove their academic work from their campuses and become refugee colleges because they could no longer give effect to these ideals owing to unfavourable circumstances.

We call upon all who love these Christian colleges and the nation for whose service they were established to unite and sacrifice with us during this period of national crisis in upholding uncompromisingly these ideals.

Amongst the various recommendations passed were the following:—

Voted, to recommend the formation of a National Committee on Rural Reconstruction to pool and correlate so far as practicable all instructional work, extension, research, experiment stations, and other projects of the Christian Colleges.

Voted, to request the appropriate representatives in this field of the University of Nanking, West China Union University, Cheeloo University and Ginling College to take the initiative in shaping up plans for this project, corresponding with the other colleges concerned, and convening the first meeting of representatives of all institutions in order to get the work of the National Committee under way.

Voted, to adopt the following plan:—

Realizing that the China which will emerge from the present con-

flit will differ in important respects from the old China which our institutions have served in the past, we agree that the needs of new China as to type of training and location of Christian institutions of higher learning shall be the determining factor in formulating our future program.

Commencement Exercises:—Joint commencement exercises were held on June 24th in the Grand Theatre by the East China Colleges and Universities, namely, Ginling College, Shanghai Unit Woman's Christian Medical College, Hangchow Christian College, Soochow University, University of Shanghai and St. John's University. It was an impressive and instructive ceremony attended by 492 students graduating from both middle schools and colleges of the above mentioned institutions and about 2,000 guests and professors of different nationalities. An inspiring commencement address was delivered by Judge Milton J. Helmick of the United States Court for China.

Before the meeting was called to order music was played by the Band of the Fourth United States Marines by courtesy of Col. J. C. Fegan, Commanding Officer, followed by the procession of guests of honour, faculties and candidates. The programme consisted of National Anthem, invocation by President F. L. Hawks Pott of St. John's University who later also made a speech on behalf of college presidents' present as a charge to the graduating youth, commencement address, awarding of middle school certificates, conferring of degrees, and reading of the list of prize winners by various scholars. It is interesting to note that 21 students of St. John's University obtained degrees of doctor of medicine, a rather new branch of study in institutions in this country.

Graduation Exercises of Christian Middle Schools:—On June 30th in the Metropol Theatre a

most interesting ceremony took place. Nine Christian Middle Schools co-operated in their graduation exercises. These nine were Mary Farnham Girls' School, Lowrie Institute, Mothercraft Memorial Girls' School, Bridgman Girls' School, Medhurst College, Methodist Joint Middle School composed of Davidson Girls' School, Soochow; Laura Haygood Normal School, Soochow; Virginia School; and Susan B. Wilson School, Sungkiang; and the East China Co-operative Middle School. This last institution itself is a union of 14 schools consisting mainly of schools from the interior who are now conducting joint classes in Shanghai. These institutions are as follows:

Hangchow Christian College
Middle School.

Trinity College, Ningpo.

Union Girls' High School, Hangchow.

James Sprunt and Lulu M. Sprunt Academy, Kiangyin.

Ruh Chuieh Middle School, Nanking.

Atkinson Academy, Soochow.

Sun Ying Girls' Middle School, Nantungchow.

Vincent Miller Academy, Soochow.

Methodist Girls' High School, Nanking.

Wayland Academy, Hangchow.

University of Nanking Middle School.

Kashing High School, Kashing.

Chung Hwa Girls Middle School, Nanking.

The ceremony commenced at 9:30 a.m. with the processional. The Theatre was crowded with the graduates, their parents, teachers and friends. Mr. W. D. Koo, principal of the Co-operative Middle School was chairman of the proceedings. Prayer was offered by Dr. T. C. Bau. A special vocal number was given by a male quartette and some words of advice to the graduates were given by Miss Kiang Kwe Yui

on behalf of the various principals. Bishop W. P. Roberts delivered a fine address telling these students, although they had completed some part of their scholastic career yet what they had yet to learn was greater than what they had learned up to now. He told them that the best example they could possibly follow was that set by Jesus Christ. Diplomas were presented to 600 graduates.

Report of Educational Work in One Refugee Centre:—The Anglo-Chinese College and the Hoai Jin Girls' School made arrangements whereby classes were conducted by the senior students from 3.30 till 5.30, while the Lok Tek Girls' School conducted classes along similar lines, but having more available space were able to hold these for longer periods during the day. Similarly the teachers of the Poh Lok themselves conducted classes for children of refugees after school hours. It was found possible to secure the use of two halls belonging to the Hok Bin Industrial School and in these premises more than eight hundred children are taught by fifteen refugee teachers who gave their services in return for their food. A further hundred of kindergarten age were taught in temporised accommodations in the basement under the verandah of Pak Koa Lau, while a similar school for over four hundred children of fishermen was run in the basement of the Bee Hua School.

With such limited accommodations and but little furniture these classes have had to be run in relays. Another difficulty was the variation in the times of feeding in the various camps and arrangements were made whereby children attending school received from their teachers a flour and molasses cake to supplement their meagre diet. The 2123 children attending the various schools were distributed as follows:

Hok Bin Halls	850
Children of fishermen in Bee Hua	378
Anglo Chinese College ..	307
Iok Tek Girls School ...	221
Hoai Jin Girls School ..	142
Poh Iok	120
Pak Koa Lau	105

(Report of International Relief Committee of Kulangsu).

Christian Students at Chungking University:—"As an expression of faith in action, Chungking University students have organized a Young People's Christian Association which cooperates with the Fellowship in devotional activities, and in addition sponsors a program of Health, Knowledge, Morality, Christian Unity, Beauty and Service.

....We raised about \$300 for refugee children by a concert last term; have invited several speakers to give lectures, including a series by Dr. Lautenschlager; have organized a medical relief corps; and have assisted in giving relief to refugees from Chungking after the recent bombings of May 3 and after.

"The Spring Conference planned jointly by the four schools was held on May 7th at the Rural Normal College as planned. Since this was the Sunday after Chungking's terrible experience, attendance was small. None of our speakers from the city was able to come and many students were either in the city helping families or homeless or wounded people there, or were wearied by the experiences of the week. Some of my women students reported that they had taken five hours, from midnight until 5 a.m. to walk back from the city after walking in and helping families to move to comparative safety on the south bank of the river. That we could have a conference at all was no small victory.

"The subject of the conference was: The Christian Interpretation of China's Spiritual Mobiliza-

tion Movement. It may interest people to know that the Scripture passage selected by the student chairman of the Fellowship for the opening worship service was Matthew 18:21-35. ('How oft shall my brother sin against me and I forgive him?')" (Religious Education Fellowship Bulletin, Spring 1939).

Student Life in Western China:—"The present student situation in China offers every indication that the need for emergency relief will continue to grow.

Many universities and middle schools have had to move four times. The recent severe bombings in Kwangsi and Eastern Szechuan are driving the schools into the extreme Western parts of Yunnan and Szechuan. In Kweiyang, the three universities which had recently settled there, have had to move in the last month to scattered places outside the city. The need for text books and laboratory manuals and equipment is very great.

One of the greatest problems is that the cost of living in the interior increases at almost a geometrical ratio even for simple necessities. The \$7 Chinese currency (\$1 U.S.) per head, per month, which is granted by the relief committee and the Ministry of Education is totally inadequate to meet the physical needs of students over a long-term period. For this reason, the National Student Relief Committee is working on a plan of student self-help cooperatives, which would make it possible to increase the grant to \$12 Chinese per month. The students would manufacture much-needed school supplies such as ink, paste, etc. It will take some time to get these cooperatives functioning, and meanwhile the number of applicants for relief in each center increases.

A further difficulty is that the special requirements of refugee

students are not met by the Ministry of Education, but only by the National Student Relief Committee. These needs are primarily for medical assistance and travel. Even middle school students are walking hundreds of miles, over mountain ranges, to reach the new location of their schools. Some distance outside Chungking I saw a large group of 6 year old children trudging along the dusty road, their books and wash basins strapped on their backs. They were walking 50 li to a village where their school, formerly in Chungking, was now to be located.

However, the movement of schools and universities into the far West of China, does not only present problems. One of the most important features of the present conflict is the rapid modernization of provinces which were formerly almost feudal in their economy. In this modernization the universities are playing a very large part. Kweichow province offers a typical example. When the war broke out, the province had 10 million inhabitants and only 12 qualified physicians! There were no institutions of higher learning. Now there are 2 medical colleges and a university there. The students of one of the medical colleges have pledged themselves, on graduation, to give two years of service in the rural villages of Kweichow. The provincial government has employed a highly qualified medical and health officer, Dr. Liu, who is also chairman of the Student Relief Committee in Kweichow. The money which is given for Chinese Student Relief goes not only to maintaining the cultural and educational life of China at the present time, but to extend the fruits of that education in areas where it is desperately needed." (Rose Terlin-Federation News Sheet).

Observations of a Recent Visitor in South-West China:—At Hanoi in French Indo-China I caught my

first glimpse of refugee students on the "march". They were en route from Kweilin to Kunming (formerly Yunnanfu). They were students of Central Christian University originally at Wuchang. After evacuating from Wuchang the University moved to Kweilin from which they are now being forced to move into the interior—to Chiating in Szechwan. The students were travelling fourth class, which is roughly equivalent to riding in a freight car! They have only narrow boards to sit on in very crowded quarters. As the train left Hanoi they hung out of the window singing patriotic songs and cheering. In spite of exceedingly uncomfortable conditions, they were the most cheerful group of students I have encountered. At Laoky, which is a tiny border town in the tropical jungle, it was pouring rain. There were no places for the students to spend the night, so they had to sleep sitting up in their damp, crowded freight car. The next day they were singing, joking with each other, and earnestly discussing serious questions, as though they had spent the night in a comfortable hotel. Everywhere I have been I have found the same thing. The students show such patience, courage, optimism, and even humor in the face of extraordinary difficulties.

At Southwest Union University in Kunming, which is composed of Nankai, Tsing Hwa, and Peking University, I found the students living and working under very difficult circumstances. In one dormitory, housed in a medium-sized six room residence, eighty-six girls are living. In one bedroom which was formerly for two people, there are 24! They sleep on boards built up in layers. All their worldly goods are held in their wash-basin on their bed. There is no electricity and no running water in the entire university! The library and laboratories stay open until midnight to

accommodate the number of students. They study by kerosene lanterns. Text-books, scientific equipment (especially microscopes) and medicines are their greatest need.

I met with the Student Relief Committee, which is doing a very good piece of work with limited funds! The problem of securing funds for medical aid is increasing. Many students, who have lived for more than a year on an emergency diet, are beginning to feel the effects. Malaria is a year round disease in Kunming, and quinine is too expensive for students on relief budgets. Another difficulty is connected with the rise in the cost of living in the interior. The Student Relief Committee decided over a year ago to give \$7 a month (\$U.S.) for food allowance. Since then the cost of living in Kunming, even for the simplest necessities, has nearly tripled. To increase the allotment means that a proportionate number of students without resources will have to be cut off relief. To meet the increased cost of living, we shall have to raise more money this year than last.

In spite of the difficulties under which these students live and study, they are filled with enthusiasm, for everywhere about them they see the old feudal order breaking down and a new order being built. The Government is stressing construction and the education of the masses. The Governor of Yunnan has announced that all taxes collected from peasants will go to rural rehabilitation. Everywhere factories are going up, railroads and highways are under construction, new resources are being discovered and developed. The students are studying harder than ever to make up for the time they lost in moving. In spite of this, they find time to engage in mass education, teaching the peasants and artisans to read and write. They

put on dramatic performances and participate in constructive community projects.

I was at Kunming for the Federation Day of Prayer. We had no idea how many students would come, because there are no Christian Universities here. To our surprise more than a hundred students came. A very beautiful worship service had been worked out by the Committee, and I spoke on the meaning of the Federation. Everyone felt the service had set the Christian work in the Universities ahead. They took up a collection for the Federation which yielded over \$15.00. Although small the amount represented genuine sacrifice on the part of these students. (Rose Terlin—Federation News Sheet).

Christian Education and the Younger Churches (extract from a report by Rev. J. W. C. Dongall):—To the whole section it was evident that education was an integral part of the Christian witness, a particularly strong link between religion and the secular life, an essential element in presenting Christianity as the Truth and the way to Truth.

The relationship of Church and school was perhaps the biggest question faced by the Section. From kindergarten to university it was recognised that the institution should be able to render service directly and indirectly to the Church. It is not merely that the growing Christian communities depend on the schools in the struggle for literacy so that Christians will be able to read their Bibles. The school is required for its influence in raising the social and economic level of life. It is vital to the creation of strong Christian homes without which there can be no growth of individuals in families or families in the Church. From first to last the institution has to be directed to that end. There can be no Christian education which is not education looking to full

participating membership in the historic Christian Church. (There are exceptional cases, recognised by the Section, where this aim cannot be enunciated or realised, but this does not affect the main contention.)

By the growing employment of nationals in places of responsibility, by the research of the Christian colleges into the problems of the Christian community, social and spiritual no less than economic and educational, by the service of pupils to their own homes and villages at every stage, by the representation of the local and regional Church in control and management of schools, there will be a close and helpful relation between school and Church. The school is necessary to strengthen the inner resources of the Church and give it a rich, fresh and varied understanding of the new life in Christ Jesus which it has to offer to the nation and the world.

The needs of the growing Christian communities are predominantly rural. It is the enrichment of the life of the people in Christian villages which must first engage our attention. That means housing, health, agriculture and recreation as well as religious education. The intelligent treatment of life as a whole, the so-called sacred and the so-called secular, must be the aim of the Christian school. That village life is a unity. It supplies the materials of Christian worship and the opportunities of Christian social responsibility. The greatest need is for teachers,

mostly lay, or teacher-evangelists, for the villages, themselves educated in this understanding and trained in some branch of service.

.....

It is a pity that Christian education is so largely bound up with bricks and mortar, for it ought to be mobile, easily transferring its thrust from one place to another. There is room for schools with great traditions and schools with none at all. There is need for easy transference so that education may take new forms in pre-school classes or parents' classes, in mass-literacy work or sex-hygiene, in college extension lectures or holiday camps. The Christian teacher is called to think of education as changing in order to cope with change. (Religion in Education, July, 1939).

Need for Theology:—We must have a theology for ourselves, even if it is no part of our duty to communicate it formally and directly to others.

Ours is a profession which, more than any other, demands clear and straight thinking. Let us see to it that we have a background of faith and knowledge, of real conviction and of firm belief. It is only so that we shall be able to present Scripture, even in simple and elementary language, in such a fashion as to bring home its deepest meaning to those committed to us, and achieve the aim which we have in view. (Religion in Education, July, 1939).

The Present Situation

RECENT ACTIVITIES OF THE CATHOLIC CHURCH IN CHINA

It may be of interest to some of our readers to know something of the work carried on in recent months by the Roman Catholics in this Country. We may give some idea of the whole by taking extracts from the official news service of the Catholic Church-Fides News Service.

Here are some items relating to educational work:—

"Shanghai.—The Library of Aurora Catholic University, conducted by the Jesuits, here, has a total of some 90,000 Chinese and French books and takes in 300 periodicals. Despite the disturbances of which Shanghai has been the centre during the Sino-Japanese war 68,000 persons made use of the library during the past twelve months and 16,500 books were borrowed by outside readers.

Because of the war not much money has actually been spent on the purchase of new books. A generous present of 1,023 French and 714 Chinese books was received, however, from Mr. Hou Tao-tsing and from the Ministry of Foreign Affairs. The library at Aurora is one of the most important university libraries in China and, since the war, perhaps the only one left in the Shanghai area."

"Shanghai.—While conditions, in the city and surrounding districts are far from normal, lectures continue as usual at Aurora University. To celebrate the election of Pius XII a solemn "Te Deum" was sung in the university chapel and a sermon on the role of the Pope as head of Christendom was preached by Father Joseph Zi, S. J. At Easter Father Zi preached retreats for Chinese students and doctors, while the Dean of the Law School, Father Bonnichon, S. J., gave a retreat to a mixed congregation of Chinese and Europeans. The university press continues to issue new publications. One of these is an able study of Communist doctrines by Fathers de Raucourt and Chang. Written in Chinese, it holds a special appeal for the better educated section of the public.

The gift to Aurora University by a well-known Buddhist, Dr. Ting Fu-pao, of his valuable library furnishes yet another proof of the growing prestige of the university amongst all sections of the community. Dr. Ting was first brought into touch with Aurora when the university buildings were being used as a hospital for wounded soldiers. The total number of books he turned over to the university authorities on March 25 is about 25,000.

A past student of the Aurora, Mr. Cheng Chan-mou, who took his Science degree in 1936, has just won a scholarship offered by the Sino-Dutch Committee. It will enable him to travel to Holland to study hydraulic problems."

"Shanghai.—The Heude Museum, conducted by the Jesuit Fathers here, celebrates this year the seventieth anniversary of its foundation by Rev. Father Heude, S. J. Scientists working on the staff of the institution receive specimens belonging to their particular field of research from colleagues the world over and themselves send valuable specimens to other museums. Recent shipments went to Holland, Vienna, Berlin, Paris, Java, Tokyo and San Francisco.

During the past twelve months 33 entomological specimens hitherto unknown to science were classified. In addition 22 species, hitherto unknown in China, were discovered and three completely new genera determined."

"Peking.—The Catholic University of Peking, locally known as Fu-Jen University, has weathered many a blast during the past year. It has, however, held fast as an oak in a storm, and is today the most successful of the few survivors of the more than fifteen universities for which Peiping was noted before the Sino-Japanese hostilities broke out. Thanks to its determined struggle in defense of its principles, it enjoys today not only the good will of the Chinese community but the respect of the Japanese officials as well.

This is borne out by its present enrollment, the largest in its brief but turbulent history. Hitherto the University department proper never counted more than some 800 students; this year the roster is 1300. Among these are several hundred young women, the first of their sex to frequent these halls of learning. The Middle Schools of the University—one for young men, the other for young women—comprise another 700 students. The total enrollment of some 2,000 students is by far the largest of any University in North China and reflects great credit on the Rector, the Rev. Dr. Rudolf Rahmann, S.V.D.

Since the first weeks of war, Fu-Jen students have played a prominent part in relief work. Their latest effort, a Charity Night on January 8, was so well organized and conducted that a sum of \$1,200 was realized for the benefit of the poor in Peking's vast fifth district.

Notable conversions have been reported from time to time. The latest are those of Mr. Kuan Hsieh and Mr. Hsien Sze-chun, who were baptised at Epiphany. Before taking up work with the University eight years ago as technician in Biology, Mr. Kuan was connected for years with the Peking Union Medical College (Rockefeller Institute) and for two years with the Peking branch of the Psychological Research Institute of the Academia Sinica. Mr. Hsien is a senior student of the University."

In the field of literature and general culture, there is news showing that work is still going ahead:—

"Peking.—The long-cherished hope of a Catholic Encyclopedia in the Chinese language is shortly to be realized. The project is in the hands of the Rev. Henry Kroes, S.V.D., Ph.D., Prefect of Studies at the Catholic University here. A corps of Chinese scholars are already at work assisting the priest. It is expected this important publication will run to three or four volumes, each of some 1500 pages, and that its preparation will require two or three years.

"Heng Kong.—The Hong Kong Catholic Truth Society reports the sale last year of 8,000 Chinese and 7,000 English pamphlets, and about 50,000 propaganda leaflets. Lay members of the Society gave lectures in schools on the need of further developing its work.

The Society has been in existence only four years. During the first twelve months' activity over 10,000 English pamphlets were sold. This initial success led to the printing of pamphlets in Chinese, large numbers of which were eagerly snapped up by neighbouring Missions. Leaflets dealing with Christian apologetics and cheap editions of the catechism in English and Chinese were issued shortly after, contributing in no small measure to the increase in conversions among children attending Catholic schools.

Last year's activities opened with a press campaign, including an exhibit of Catholic literature and door-to-door distribution of Catholic periodicals and magazines. As a result the Society gained 250 new subscribers. Other effective promotion work was done by lay members of the Society—who spoke in the schools, explaining the aims and methods of the association and inviting the co-operation of the pupils."

"Rome.—That works of art proved a valuable asset to Father Ricci, S. J. founder of the modern Chinese Missions, and his early companions in their endeavours to gain the entree into the Imperial Court and win the sympathies of Chinese intellectuals is a matter of common knowledge.

Father Paschal d'Elia, a well-known Chinese scholar, has been investigating the origins of Chinese Christian art and has written a book

on the subject which has just been published by the Royal Academy of Italy.

In the Roman archives of the Society of Jesus the learned author made a valuable discovery. He found a book, dating from about 1620, containing many engravings of the Mysteries of the Holy Rosary depicted in Chinese style. No Chinese scholar, he points out, was aware that so early a publication of this nature existed.

The book in question, an edition of the catechism bound together in one volume with the method of reciting the Rosary by Father Rocha, supplies the key to the sources of inspiration of some of the earliest examples of Chinese Christian art. Father d'Elia, in his study of the question, draws a comparison between these Chinese sacred pictures and those contained in another book, *Adnotationes et Meditationes in Evangelia*, by Father Nadal, S. J., published in 1595 by the celebrated Plantin printing press in Antwerp. It is quite sufficient to compare the pictures in these two publications to realize that the Chinese artist drew his inspiration when illustrating the Mysteries of the Holy Rosary from the engravings in Father Nadal's book. He merely altered the features and costumes of the persons in each picture and filled in the background with landscapes of a Chinese character.

The Jesuit pioneers in China were thus among the earliest to sense the need of adapting sacred art to the requirements of the culture and traditions of the Far East."

Relief has been carried on in various forms:—

"Suiyuan.—The city officials have just handed over to the care of the Catholic Mission the large social welfare centre here. The establishment includes an old folks' home, a refugee camp and an orphanage with 67 children. It comprises also several work-rooms for carpet-making, weaving and knitting in which instruction is given by a specialist. Religious instruction is imparted daily by members of Catholic action.

Furthermore a Catholic Relief Association has been organized locally and has lost no time in getting started. Thanks to its efforts, some two hundred of the city's neediest poor received something to eat twice a day. A special section provides medical care."

Evangelistic work has been carried on vigorously in most places:—

"Yunnanfu. A recent conversion to the Catholic Faith is that of Mr. Chang Shan-chieh, nationally known artist. He was baptized here together with his wife by Bishop Paul Yu Pin just before the latter left for America.

Mr. Chang's speciality has been the paintings of tigers, a subject of which the Chinese are particularly fond. Through Catholic friends he became interested in Christian art and has contributed five paintings of note in this field: "The Flight into Egypt," "The Nativity," "The Last Supper," "The Resurrection" and "The Ascension."

Mr. Chang plans a trip to Europe in the near future. He hopes to present a number of his creations to the Pope and to Archbishop Costantini, who, as Apostolic Delegate in China, inspired the Christian art movement there.

The convert's brother, Mr. Chang Ta-chien, is one of the leading painters of present-day China."

"Taming, Hopeh.—The recent conversion of a Moslem Chinese woman here presents features of unusual interest. When the Sino-Japanese

war broke out, this woman, who is a member of the legal profession, fled to South China. Thanks to letters of introduction from the Vicar Apostolic of Chengchow, she received everywhere she went a cordial welcome at the Catholic Missions. Recently conditions have been such as to render possible her return to Taming. On coming back here she approached the Prefect Apostolic, the Rt. Rev. Nicholas Szarvas, S. J., with the request that she be placed under religious instruction.

"During my travels I have seen the missionaries at their work," she explained. "I have noted their self-effacement and their genuine kindness to the people. All this made a deep impression on me and I have now understood that I ought to become a Catholic." On being asked whether her husband was not likely to raise objections she answered: "China is a country that enjoys religious liberty. My husband for the time being will remain a Moslem, but I am going to be baptized."

"Peking.—Ten thousand converts in three years is quick going. This is the splendid achievement of the Tsaochow Vicariate, Shantung, conducted by the Fathers of the Divine Word.

As the Vicar Apostolic, H. E. the Most Rev. Francis Hoowaarts, recently pointed out when interviewed in Peking, good sometimes comes out of evil. The Mission suffered much from floods in 1935 and was devastated last year by an earthquake. Many victims of these disasters who took refuge in the mission compounds developed into ardent propagandists of the Christian religion. Last year 1,360 adults were baptized in one station.

Before a catechumen is admitted to baptism, the program of instruction is a long one, lasting generally for one year, sometimes for two. An important feature of the mission method employed is a month's special catechumenate either at the residence of the priest or conducted by him in an out-station just prior to baptism. Another feature is the "winter school" for the intensive instruction of young people and converts preparing for their first Confession and Communion. The "winter school" lasts a month or two during the slack season.

The Mission is rich in vocations for the priesthood and the religious life. It possesses 61 elementary schools with an attendance of 1,039 boys and 271 girls, 292 prayer schools with a total enrolment of 5,650 and 34 winter schools with 735 in attendance. Pupils at the higher boarding schools for boys and girls total 119."

That the work has been carried on in the midst of dangers is shown by this extract from the diary of a Mission Sister:—

"Sinyangchow, Honan.—".....It was particularly the children among the refugees who suffered. Furthermore, cholera had broken out and had snatched many away. So there was plenty to do, in the prisons, in the refugee camps and most of all in our hospital. Again and again, many who were seriously ill had to be prepared for baptism; again and again came mothers with children sick beyond recovery. We picked up sick soldiers and civilians off the streets to take them to the hospital, where many died after only a few hours.....

"On July 21 dawned the horrible day of the first aerial attack when for want of room we had to accommodate the wounded not only in waiting rooms and corridors but even in the operation room. By night we had some 250 serious cases, among them many requiring the removal of limbs to save their lives. Not one of them died without baptism.....

"There were heart-rending scenes from time to time. Just as a dead man was being carried out, a lad of ten years came looking for his father. When he saw the dead man he began to weep,—it was his missing father. A few hours before, his mother had been torn to pieces by a bomb.....

"Twelve days later the planes came again and after that they bombed us almost daily. Eventually the number of the wounded was greatly reduced, for most of the inhabitants spent the day outside the city and returned only at night.

"On September 22 our hospitals, school and convent were so badly damaged in an aerial bombardment that it can only be considered a miracle that not more than four of the refugees lost their lives. All that remained in the chapel was the tabernacle and a picture of Our Lady of Perpetual Help. A Sister who had been kneeling before the Tabernacle was thrown to the ground by the force of the explosion but fortunately escaped unhurt. From that time on we did as the Chinese: we fled to the hills during the day and returned only in the evening. The Blessed Sacrament was kept in an underground refuge, where we also received Communion.

"Finally, forced by necessity and to escape everlasting bombardment, we took a train for Chumatien, the neighbouring Mission to the north. But our plight was by no means over. On the way we had to leave the train and seek concealment and shelter in the adjoining countryside. Bombings continued at Chumatien also. Finally, on October 13 the Japanese took possession of Sinyangchow. A priest and a brother had remained till the end, leaving only shortly before the city was invested. Upon returning to the Mission they found it completely sacked. One of the mission buildings had also suffered another direct hit.....

The Sinyangchow Mission is in charge of Divine Word Fathers. The nuns in question are Sisters Servants of the Holy Ghost."

There have been losses and gains during these many months, as shown by this statement:—

"Rome.—After a year and a half of hostilities, the Sino-Japanese conflict scarcely seems to be waning. From the missionary point of view, it is no easy matter to assess the damage: churches, chapels, schools and mission residences have been destroyed. The efforts of decades are compromised.

Some twenty-two missionaries have been called upon to sacrifice their lives. In Chengtingfu, Hopeh Province, Bishop Schraven, C.M., six other Vicentians: Father Charny, Bertrand, Ceska, Wouters and Brothers Geerts and Princ, and their two guests: Father Robial, a Trappist monk, and Mr. Biskowitz, a layman. In Shansi Province, Father Civaglia, O.F.M. In Shensi, Father Balderi, O.F.M. In Hopeh, Father Sontag S.J. In Shantung, two friars Minor: Father Fouré and Father Padberg, and two Fathers of the Divine Word Society: Father Cärtnier and Sun. In Kiangsu, in the Shanghai hinterland, two Chinese diocesan priests: Fathers Wu and King. In Kwangsi, Father Matin, of the Paris Foreign Missions. In Anhwei, Father Soria, S.J. In Manchuria, Father Gerard Donovan, M.M., indirect victim. And in Hupeh, Father Leonardelli, O.F.M.

Meantime the Church continues to forge ahead. Thinking minds are finding in Her the one stable element in the confusion of the times. The unfortunate have been touched by her charity. It is not uncommon for missionaries to hear from the lips of poor refugees; "I wish to

know more of this religion which takes such a deep interest in the plight of the war-sufferers."

In Sienhsien, Hopeh, catechumens number eighteen and half thousand as against four thousand a year ago. In Yihsien, Hopeh, a "city of no conversions," 35 adults were baptized at Christmas time 1937 and a general movement toward the Church is in evidence. Tsinan, the capital of Shantung, reports 7,000 catechumens, twice as many as last year, and over 5,000 baptisms, of which 1,360 are adult converts. At Hungkialow, the Franciscan centre not far from Tsinan, an entire school of nurses enters the Church. At Yenchowfu, in the same Province, the S.V.D. Fathers have received from fifty to sixty thousand applications for baptism. It is impossible to find teachers to instruct them. Fortunately, many are able to read and can help themselves; among them are some 200 with better than the average education from Yenchowfu and another 200 from Tsining. In one section alone the pastor has forty chapels to look after and 20,000 applicants for baptism. At Pengpu, in Anhwei, sixty refugees were received into the Church last Ascension. 200 catechumens receive daily instruction in the bishop's residence, 500 with the Sisters. Over 500 catechisms have been furnished to interested parties. At Hankow, Hupeh, 98 soldiers and 530 sick persons had been baptized in the hospitals prior to June 1938. At Wuchang, across the Yangtse from Hankow, some 175 refugees have thus far received baptism.

In Hanyang Vicariate, near Hankow, one of the missionaries reports that all families within a radius of six miles are ready to accept the Faith. Laohokow, also in Hupeh Province, reports numerous applicants. In Shanghai great numbers of the dying were received into the Church 15,000 such baptisms were administered in the Foreign Concessions alone, an average of eighty a day for the first six months of hostilities there. In the Jacquinet zone in the Chinese city some 5,000 baptisms were administered; in the Shanghai military hospitals another 1,311. Quite a number of the last mentioned have returned to their homes where their pastors report they are persevering in their new-found Faith. Among the refugees at Zikawei College there have been 600 catechumens, of whom 120 have thus far received baptism. These figures represent only those officially reported. There must have been many others.

In a Buddhist stronghold in Kansu, one of the leaders of the people throws himself at the feet of the missionary: "Father," he says, "you have suffered for us. We shall never forget it." In the hospitals dying soldiers voice their appreciation: "You have been as fathers and mothers, brothers and sisters to us."

Such expression of gratitude are a sign of the growing influence of the Church. For She has been brought to the attention of all by an impressive array of facts and deeds. Father Jacquinet, the Shanghai Jesuit, saves 200,000 refugees and a section of the Chinese city. In Tsinfeng, a missionary's efforts obviates incendiarism and pillage. Tsinanfu is spared destruction thanks to the mediation of a venerable Franciscan Brother. Maryknoll Sisters on the outskirts of Shanghai leave the safety of their hospital to provide burial for 600 victims of a bombardment. Another missionary arranges the burial of 2,000 soldiers after a battle. Catholic Action associates organize boats for refugees. Such accounts might be multiplied almost indefinitely.

Hence it is no wonder the Catholic Church in China receives praise from all sides. The National Bureau of Popular Culture expresses

official admiration. Generous souls contribute alms gladly. A foreign official writes: "The splendid relief work of the Catholic missionaries ought to be made known far and wide." Particular mention may be made also of praise from Protestants and Moslems who in certain sections worked hand in hand with the Catholics forces. Numerous letters of gratitude come to the missionaries from the common people whom they have served so faithfully. Bishop Gubbels of Ichang declares: "The calmness and solidarity of Catholic activity in the midst of the turmoil of present-day China seems to have impressed the populace. They admire the strength displayed by the Church and are the more sympathetic towards Her inasmuch as they realize that all this activity is undertaken solely for their moral, intellectual and corporal good." J.S.B.

CHINA IN WARTIME

This is indeed a new China, materially and spiritually. Everywhere new material and spiritual forces are at work. In our audiences nearly half of the people were educated people who had left "occupied" territory in order to be in "free" China and in order to carry on the work of reconstruction and of resistance there. Chinese civilisation has moved from the East into the great West. These tens of thousands of immigrants, including more than 20 universities, have already become a great force in building the new China, which is rising strong, united and determined to create a new nation in the West as well as to recover and rebuild the old broken and "occupied" territories of the East.

In this "free" China, I saw everywhere new industries, new autoroads, new railways, new schools, new churches, new armies, new unity and a new spirit. New China is not discouraged. It has one leader and one purpose. National Spirit has taken the place of the old provincialism. All roads lead to new and friendly frontiers and all centralise in the growing provincial capitals and in the new national capital of Chungking.

Kunming Development

The capital of Yunnan province, the California of China, has doubled its population since the war. This new city, now called Kunming, is the centre of a province as large as France. Over a dozen colleges have moved into its vicinity. Everywhere new schools and new factories are being built in the lovely mountain valleys nearby. A new cotton mill costing \$1,200,000 has been built and a whole new cotton industry is being developed. A strong long fibre cotton, called "tree" cotton, is raised. Instead of replanting each year, this tree cotton can produce five or six crops without replanting. Farming is being industrialised. Rice, tea and wheat are being improved. A new silk industry is being developed. Fruit, vegetables, and animal husbandry are being emphasised. Throughout Yunnan, Kweichow and Szechuen, Tung oil, silk, tea, and the pig bristle industries are making great progress. In Yunnan, quinine trees are being planted for medicine. In both Yunnan and Szechuen the weather and climate is good, rain is abundant and the soil is rich. Szechuen can raise four crops a year and has fields of rice, grain, vegetables and fruit orchards the equal of the finest in Europe or America.

New railways and new roads more and more link these great provinces with each other and with the outside world. The new autoroad in the South-West, over which literally thousands of trucks pass daily, is about 3,000 miles long. It crosses half of Yunnan eastward.

climbs up and down the mountains and rich valleys of Szechuen to Chungking, the capital of the new China. Chungking is a great city built on mountains of solid rock, where the national spirit rises with every bombing.

Then the road goes on again over great mountains to the rich Chengtu plain, where some 2,000,000 acres, watered by the great irrigation system of Liping, built 2,000 years ago, feed the most thickly populated rural district in the world. From Chengtu, the capital of Szechuen, another auto road takes on another 3,000 miles to Sianfu and on through the 8th Route Army district, through the territories of General Yen Hsi-shan, to Lanchowfu, and then on to Mongolia and to Soviet Russia.

All these vast territories are unconquered and are being developed both materially and spiritually. Three years ago the province of Kweichow, with an area equal to Italy, and a population larger than that of Canada, had only a few middle schools and not a single college or university. Now she has two fine medical colleges, a great university, a fine hospital, a splendid health personnel training school and a Red Cross training school, literally training thousands of students each year. This province has now 49 middle schools and 2,350 primary schools. Szechuen has 306 secondary schools, including middle, normal and vocational schools. During the war, 25 secondary schools and 16 colleges have moved in to Szechuen. West China Union University in Chengtu has truly become a Union University. Four universities and parts of two others live on its campus and are affiliated with "West China" now. All but one of these are Christian universities. Special rural schools in Szechuen have been increased from 1,600 to over 6,000 during the last three years.

Chungking is another great educational centre. Half a dozen Christian middle schools operate in or near the city: and 10 miles out of the city, Chungking University, the Provincial College of Education, Central University and Nankai Middle School are all close neighbours. The fine spirit of co-operation is another product of the war. Many schools in West China co-operate in the use of campus, buildings, materials and even of faculties.

In North-West China, the great "Resistance University" in five centres is training 13,000 students. Most of these schools carry on in caves. The students work as well as study. The spirit of these students is wonderful. They built the caves, work on the land and in the industrial co-operatives. Here in the North-West there is an equality of poverty and of joy and a solidarity of purpose inspiring to all.

New Spirit Dominates

Through all these territories a new spirit dominates youth. Everywhere we found students eager to hear not only about political and international affairs but the Christian message as well. In each of the main political and educational centres, I gave a series of lectures on four subjects. First, "The Crisis in Europe and its Significance for China," "The Future of the Sino-Japanese War," "The World's Needs and Hopes" and "Christ and His Cross." S. Lautenschlager.

AMONG THE CHURCHES OF YENPING CONFERENCE

During the spring, nineteen Training Conferences of a week each and one two-months Station Class have been held in our field. In addition to the Station Class staff, two teams have been on the Districts

continually and another for a month of the time. While practically the same program was put on throughout the Conference, these pages tell only of events on the Yuki and Lower Yenping Districts. The daily schedule included the early morning Quiet Time based on "Victorious Living," the devotional hour with our year's theme, "The Way of Stewardship of the New Earth wherein Dwelleth Righteousness," studies in practical Christian living as outlined in the Epistle to the Ephesians, studies in the meaning of Church Membership, singing, Parent Education and an evening evangelistic service.

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At Twenty Second Township we found "Uncle Cungho, the one Christian in a family of five brothers, the eldest of whom was a "backslider," the second "very cold," while two younger brothers neither worshipped God nor idols. All went onto the prayer list. The "backslider" and the "cold" brother responded immediately to friendly interest and exhortation. The other two were away from home. The elder of the two returned Wednesday evening and at once fell into line. Saturday morning "Uncle Cungho" sent a special messenger after the younger one, who with a couple of grown nephews arrived in time for the evening service; and by Sunday evening all of the three were ready to make a full and intelligent decision for Christ. In the meantime the women of the family had all taken a forward step and we left them a united and happy Christian household.

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At Twenty Seventh Township "Father Sia" begged us to pray for his three sons—all grown men, none of them Christian, and all three becoming fixed in the gambling habit. Through the week both men and women workers called at the home to talk with the sons and their wives: but only one or two of them came out occasionally, no decision was registered and Saturday evening all three were absent looking for a straying cow! This was too much for the team, who felt that the meeting would be a failure if these three sons were not won. Sunday morning we were reminded that "This kind cometh not forth but by fasting and prayer;" and the noon hour found us all of one accord, praying sometimes in unison, sometimes one by one, until all hearts were strangely warmed and assured. Was that all? not with D. S. Liong, who rose and said, "Now we will all go straight over to see them," only the eldest son was at home so we talked to him and he decided then and there. That evening "Father Sia" came to me and said, "They are all three here!" Pastor Liong preached a strong sermon on "Ye must be born again." All three responded heartily and signed the covenant. The next morning on our way to Twenty Eighth Township, we overtook two of them, who greeted us with faces aglow in their new found joy. The middle son was detained at Twenty Eighth most of the week on business. He attended the evening services regularly with the attitude of one who really belonged, as we believe he did and does.

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The women simply "ate up" the eight lessons from the "Wordless Book" "with the accompanying choruses and Scripture texts. You can scarcely imagine the difference it makes when women are able to read. Many of them definitely accepted Christ as their abundant Life, and we doubt if life can ever again be the same for any one who attended. Twenty seven of the forty four women, as a part of their course, completed the thirty Probationer's Lessons and Luna Wang, their Bible

Woman, is planning to organize them into a regular weekly Bible study class. As a result of the evening services led by different members of the staff, church members were stirred to new effort to lead others to Christ and six non-Christian men made the decision to follow Him.

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One of our main emphases this year has been, the whole family wholly for Christ. At Yusi we found a number of challenging family situations awaiting us.

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A fine earnest young man said, "Every time I ask my wife to come to church we have a quarrel!" The second interview settled the question for her. After that she attended all of the day time session. Another young man of the student class, who eagerly drank in every message, was unreconciled to the marriage which his non-Christian father had forced upon him. His young wife came out on Sunday and promised that she would become a Christian and try to learn to read so that she and her husband might come to have real Christian fellowship.

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During this itinerary Yenping has been bombed and machine gunned. Our people are living in hourly terror of a repetition of the assault and we are learning to say, "Thank God it is raining: today the children may safely play in the streets.".....

Mamie F. Glassburner.

CHRISTIAN FAMILY FESTIVAL AT ST. JOHN'S, SOOCHOW

Over three hundred persons took part in the Christian Family Festival held at St. John's Church, Soochow, on May 14th, 1939. The service combined features of Mother's Day, Father's Day, and Children's Day in America. The program was planned by a committee headed by Miss Nina Troy. The special music numbers were given by the children from the "informal" primary school now being conducted in St. John's on week days. The program consisted of three large divisions—the first a worship service, the second, a Pageant—The Christian Home, and the third, the baptismal service and reception of members into the church. The pageant was simple but effective and integrated with the whole service. A large board across the top of the back of the pulpit had the words "A Christian Family" written on it. Beneath it and on the sides were scrolls. Three generations were seated in readiness for family prayers. Among the group were members of the family representing the several professions—teaching, nursing, business. From the program (printed on red paper) the congregation were able to join the family in the responsive readings and in the singing of the hymn.

Every person present was supplied with flowers and pins to wear in honor of fathers and mothers, both living and departed. Those over sixty were asked to stand and the rest of the congregation arose and made a respectful bow to them.

Twelve infants and four adults were baptized by Dr. R. T. Henry, our Presiding Elder. One of the adults was Mrs. Grace Tsiang Wang, a Soochow University graduate now working as Assistant Pharmacist in Soochow Hospital. Another was Miss Yu Z Yuin, a graduate nurse on the hospital staff. Another was a former Laura Haygood student who has recently had a very wonderful conversion, and has won her old

father (over seventy) to Christ. The old father was baptized with her, as well as her four lovely children. The husband is not a believer yet, but did not object to his wife's step.....A fifth adult—Mr. P. T. Zah of the University staff—was received into the Church.

At night a somewhat similar service was held in the clinic of the Soochow Hospital with more than one hundred present. The ambulatory patients joined the orderlies and the servants from all three institutions—the University, Laura Haygood, and the Hospital—in this service. A statement of how the first Mother's Day observance in Philadelphia in 1906 had spread around the world was made, and pink roses and pins distributed to all present. All together rose and stood for a tribute to fathers and mothers. The talk made by Pastor Tsa Suh Tze made a deep impression on the hearers. His testimony as to the blessings he had received from belonging to a Christian family was compelling. He told of losing his father at the age of three. From his Christian mother there has flowed a continuous stream of blessings during the sixty-five years since then, until now his own family with sons and daughters-in-law, and grandchildren, numbers twenty-five—and all are Christians. Even though scattered to the four winds at present due to the war he has peace in his heart based on God's care for him and his through the years. He told in dramatic fashion of how he finally won his non-Christian wife to Jesus, and of how her faith has deepened and held through the years, even through the hard refugeeing experiences of the past two years.

It is more than apparent that there is plenty of opportunity for telling "the old, old story of Jesus and His love" in China today. Working in "occupied" China has inescapable heart-aches, but the need is here and Jesus is the only answer to that need. D. L. Sherertz. (China Conference (M.E.C.,S.) News Letter No. 11, June 7, 1939).

CHURCH WORK IN SHANTUNG

There were over 500 people in the church Sunday morning and some were outside who couldn't get in. There were four of us ordained men, two Chinese and two Americans, and we all had part in the installation. The weather was good and I thought that most of the service was dignified and impressive. A special musical number would have been all right in a Congregational picnic but seemed out of place, to me, in an installation service. Probably one reason that it was sung is that we don't make much of such services here in our North China Mission. I tried to stress that point Sunday night when I spoke on the subject, or text, "All The Saints." I quoted some ancient Church father who said that the belief of the Fatherhood of God carries with it also the belief in the Motherhood of the Church. I asked for comments from others after I had spoken and Pastor Wei added some helpful and important remarks. He thinks that we should make more of the Church Calendar, as the Anglicans do and suggested that the birthday of our Heavenly Mother (The Church) is Pentacost and we should celebrate it, as we do Christmas. He spoke Saturday night on the Madras Conference and urged the congregation to give more thought to the church and our relation to it.

Since the men and women evangelists had all come in to Lintsing, and a good delegation of representatives were there from the country churches, we decided to have a day of discussion on Religious Education on Monday. Reports were given by several evangelists who have been holding classes recently and there was no lack of discussion. We all

agreed that our standards for church membership should be raised and that there should be three steps, instead of two as we now have. Definite requirements were worked out for each step in church membership and if we succeed in putting them into practice there will be a lot of disappointed people who apply for church membership but those who are admitted will know a lot more about the meaning of being a church member than they know now. There have been large numbers taken in on probation recently in the Lintsing field and it is going to require a lot of work to get them ready for church membership. We have had some simple liturgies printed and will have them tried out, hoping that even those who do not read may memorise the hymns, Bible passages and prayers so that they can be used as a form of church worship. Similar liturgies are being used in India and the delegates from our mission who attended the Madras Conference were impressed with them and hope that we may find them helpful in China.

I was asked to contribute to three new churches that are being built in the Lintsing area, and contributed to another one when I was there a few weeks ago. No doubt there is more than one reason why people are interested in the church these days and not all of the reasons are legitimate. There is no doubt that some want to get the protection that they hope a church connected with foreigners can offer them. Others want to be in on any further relief that may be given out. But still there are many, I believe, who truly are looking for something in life that will meet their deepest needs. Life is hard in the rural areas of North China and the church does give them chance for fellowship and inspiration. Well educated people are turning to the church as they have not done since I first came to China. One motive that was given in Lintsing as an explanation for some people joining the church is that they, or their friends and relatives have been cured of illness. The type of Christianity that is common in some of the Lintsing churches stresses faith healing and there is certainly a lot of illness to be found. Whatever the motives may be the good and the bad are all mixed up, as were the tares and the wheat in the parable of Jesus.

H. W. R.

CHRISTIAN LITERATURE IN DEMAND

The Christian Literature Society has established a depot in its own newly erected building at Kunming, with Mr. C. Y. Sun as the local manager. The first few weeks of its operation have indicated a market for Christian Literature in the West far and away beyond anything that was anticipated. Yunnan has been thought of as a "backward" province so far as the use of literature is concerned, but as soon as literature was made easily available the demand was enough to exhaust immediately the first stocks at the depot. Szechuen is ordering books in great quantities. Kweichow, Shansi and other provinces are hungry for books. Places as far east as Hunan are urging the Kunming depot to somehow, somehow get books to them.

Shipping conditions rather than demands are limiting sales of books in the West. Haiphong has for some months been the only reliable open gateway, but a flood of freight has so overtaxed the little mountain railway to Kunming that it is at times impossible to send books through Haiphong either by freight or by post.

The Bible Societies have been making heroic efforts to get Bibles into West China, but everywhere their depots and salesrooms are practic-

ally denuded of stock. Everywhere there is a demand for Bibles which cannot be supplied.

The China Bible House, the C. L. S. and the National Bible Society for Scotland have each recently bought trucks which will be driven from an open port on the coast to Chungking. Each truck will carry two and a half tons of books, three-quarters of a ton of gasoline. But seven and a half tons of Christian books will be absorbed like three drops of water on a dry sponge, and further means will need to be found before anything like adequate supplies are available in the West.

Both the Bible Societies and the C. L. S. have tried out the idea of printing more of their books in this West. The Canadian Mission Press in Chengtu is using its facilities to the limit to help out, reprinting some Bible portions and some C.L.S. books. Other presses are greatly overworked, and not to be relied on for very much help. Printing paper pays higher transportation charges and higher duty than do printed books, making printing costs from four to six times as high as in the coastal ports.

Meantime sales of Christian Literature in Eastern China are probably greater than ever before in the same areas. The total sales of the C.L.S., aside from those through Kunming, are equal to those of two years ago, in spite of the fact that whole areas in China are closed entirely to mail and other forms of shipping.

The demand for Literature is indicated in another way by the frequency of reprints. The Bible Societies are unable to keep up with the demand even in Shanghai, and are out of stock of many of the editions of their Bibles. The C.L.S. has reprinted more than 130 of its books since the first of the year. The Shanghai printers are working day and night, and many of them with so much work ahead of them that they refuse to accept more work.

Meantime North China, Manchuria, and other areas are begging the Christian publishers to make books more easily available to them.

The stoppage of literature from the Hankow publishers has been very keenly felt, both in the West and the East. We are glad indeed for the R. T. S. announcement that they are beginning to reprint many of their much needed books in Shanghai, and hope that they will be able soon to supply the urgent demand.

We are facing the greatest demand for Bibles and Christian books that has ever been known in China. This is due partly to causes such as replacement of lost libraries, but the great and unescapable reason is that China is hungry as never before for the Gospel message. (The China Bookman, June, 1939).

MORAL REARMAMENT

Task of the Universities

Sir,—While the world has been holding its breath, crisis headlines filling the Press, two hundred professors and students from twenty-five Universities in European and other countries have been assembled in the Swedish mountains at Undersaker to consider how moral rearmament through education can bring stability and security to a world whose foundations are trembling.

The problem of to-day is to recover the moral and spiritual bases of society. We have to find the way to set free all the creative power in the world without the accompanying danger of its being turned to destruction. The present state of civilisation is making it increasingly clear that we are morally unfitted to survive.

The evolution of a new type of man is imperative—a man whose will, emotions, and character are trained to the same degree as his intellect. The new man is open, free, fearless, and responsible; he lives in fellowship, loves his country, and obeys God.

The creation of this new type of man, and the culture which goes with it, is the first task of the University of to-day. To achieve this, one thing above all is needful. The teachers and administrators of our Universities must be men who themselves have that quality of life which their nation needs in all its citizens.

The University is the guardian of true national culture. Its responsibility is for the whole life of the student, the full development of every side of every personality. It is irrational to foster the life of the intellect while neglecting that of the body and of the emotions. Sooner or later this results in personal uncertainty and in coldness to the outer world. Our responsibility as teachers is to develop the student as a coming citizen and leader rather than as a learner of a subject. We must help him to find a career in which his full vitality is applied at the point of greatest service to mankind. In this way we can fulfil our part in the moral rebuilding of the nation.

Education is fundamentally the dynamic impact of character upon character. The gap which so frequently exists between professor and student must be closed; and the first step to this is taken when the professor himself becomes open with his students. He is already often open-minded, but he must also be open-hearted. He must know the moral needs of men and how to answer them. Only then will the intellect be fully free to grapple with the problems of the world. When professors and students collaborate on this basis the whole University becomes an institute of research in the science of living together.

In short, the work of the University reaches its highest significance when its content is chosen, and its methods evolved, to meet world needs. The task of the University is to give moral leadership, to be the pioneer of the new civilisation.—We are &c.

EBENEZER CUNNINGHAM, St. John's College Cambridge;

HERBERT W. TURNBULL, University of St. Andrews;

HAAKEN H. GRAN, University of Oslo;

EILIV SKARD, University of Oslo;

AAGE BENTZEN, University of Copenhagen.

The above declaration was also widely printed in the Press of Great Britain and the Dominions, the United States, Scandinavia, and other countries. The Scotsman, April 17, 1939.

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Work and Workers

Canton:—The Ming Sum School for the Blind, after having occupied the Gospel Boats on the Pearl River near Shameen from October 21, 1938 moved back to its own school buildings February 8, 1939. All the refugees who had been occupying the buildings had been placed by February 1,

and the intervening week before the school was moved back was spent in getting the buildings in spick-and-span condition for the students and teachers.

And now for this news. An English bank manager on Shameen, who was interested in helping to get an Association for the

Blind started, gave his home on Shameen for us to invite about 30 people to tea and to discuss the formation of such an association. People responded, we had an international gathering at the first meeting, and tomorrow the executive group meets here to form policies. In our fiftieth year the three dreams I came back with are materializing, a camp for the blind, an Association for the Blind in Canton, and a prevention of blindness program on the Way, —verily the fruits of the years and the cooperation of so many people. (Far Eastern Bulletin of Foreign Mission Conference Series B., No. 34.)

Relief Work in Canton:—"Our family has decreased from 2,700 to about 800, the greater proportion of whom are children. More than 200 of the children are attending classes regularly....

"We are attempting to get all our women working, and are giving some the chance to learn to weave stockings and towels and make strings and rope from a cactus type of leaf that grows here. All along we have had a big number busy making clothes and padded bed covers to meet the needs of our family.

"There are quite a number who wish to join Bible Study groupsand there are not a few who have, during these past months, begun to enter into a transforming experience. 'While running from danger, blessing came to me' said one woman. These are indeed sad days, but some wonderful things are going on in the midst of it all." (Religious Education Fellowship Bulletin, Spring 1939).

In South Shensi:—The task of evangelizing South Shensi is divided among the Norwegian Alliance Mission, the Lutheran Free Church of Norway and the China Inland Mission, the latter having fifteen counties under its supervision. Five methods of

reaching the people are employed, and of these street preaching has proved the most fruitful. Probably fifty per cent of the converts have been won by this means.

Village evangelism is another method. It is found that one faithful Christian family can be most effective in winning others. City witnessing includes prison visitation, distribution of tracts and open air preaching. Evangelistic bands have been organized to visit unoccupied towns. This presents difficulties, inasmuch as roads and communication facilities are poor in the mountainous, brigand-infested regions. However, there has been a measure of success, even though workers are somewhat apathetic toward these sparsely populated areas. Finally, there are the tent missions, chiefly in market towns.

The South Shensi Mission seeks to create in the Chinese a sense of responsibility toward all unevangelized districts. To this end, a prayer cycle suggests items for special intercession. (China's Millions) (The Missionary Review of the World, June, 1939.)

Sale of Bibles:—An interesting thing, however, about the work in China during the past year had been a steady increase in the sale of complete Bibles, and that, he stated, had often been regarded as a sign that the Portions which had been sold in years past were bearing fruit, because it was no light thing for a Chinese man to buy a copy of the whole Bible. As the colporteur passed through village and market town, he offered his Books for sale for a copper or two, something less than half a farthing. It might be a simple thing to buy a copy of the Gospel, but it was another matter for a Chinese labouring man to buy a copy of the whole Bible. The cheapest Bible was sold for the equivalent of a full day's

wage of an unskilled labourer, or, if a Bible in a better quality were desired, it meant the equivalent of two days' wages. It was no small thing for a poor Chinese labourer to buy a whole Bible, and yet that was what had been taking place. He said that he did not want to convey the impression that the sale of complete Bibles had been startling, but it was that steady demand for the whole Bible which had been such an encouragement to those who had been working in China for some time.

One of the colporteurs reported during 1938 that he had been to a certain village, and had sold a considerable number of Gospel Portions. Some months later he had gone back to that village, and had not only sold 42 more copies to others who had not bought before, but eight men, who had bought Gospels previously, desired New Testaments; and that experience was being multiplied time after time.

Again, one old man in the Province of Shantung had bought some Gospels from the colporteur. He had been so interested and so stirred that he wanted to know more, and he had been told that it was possible to get more of that Sacred Book. As no colporteur had come his way, he had eventually started out and walked thirteen miles to the nearest Mission Station, that he might buy a Bible for himself. (The National Bible Society of Scotland Quarterly Record, April, 1939).

Self Support:—In July, 1937, the deacons' meeting decided to adopt a three-year plan for self-support, to commence on January 1st, 1938, from which date the grant paid out through the Synod on behalf of the Mission would be reduced. But in July came the war, and by the New Year Canton had suffered bombings which sent people off to their native villages in the country. The Maan Shin members and dea-

cons were scattered and only a remnant left. However, those who were able to attend the January deacons' meeting decided to carry on with the plan in spite of all difficulties.

The close of 1938 saw them justified of their faith, for they finished the year only \$3.00 short of their needs! This was a remarkable achievement, because in October Canton was lost and the members of every church in Canton scattered far and wide.

January, 1939, was the occasion of the first deacons' meeting since the invasion, so there was much to discuss. The question of self-support was raised again. The situation was even worse than at the beginning of 1938, since at least half of the members and deacons had left Canton and would not return while the city was in the hands of the Japanese. The income from members would be more than halved, as those who had remained had no possibility of earning a living in a city which was half burnt and from which practically the whole of the business community had fled with little prospect of returning. Those members who did have a little money would soon use it up owing to the famine prices prevailing.

The deacons did not take long to make their decision. God had led them safely through the first year of their self-support scheme though there had been great difficulties. Putting their faith in Him they would go forward to the second stage. Accordingly they asked that the Synod be notified that their annual grant could be still further reduced for 1939. Six years ago it did not seem as if this church would ever be strong enough to stand by itself. To-day there is every prospect that by the end of the planned period it will be financially self-supporting. This growth is due to the Holy Spirit's use of the pastor's own personal example of

unbounded faith and prayer. (The Chronicle, June 1939).

The Rev. W. J. Boyd tells of results in the wilds of Yunnan:—"On hearing from you and having this order sent through, I will remit a cheque for the total due from me to the R.T.S. We have certainly been able through your help to penetrate far and wide with the Gospel message, in fact into five counties, leaving professing Christians in each place and village. Hundreds of the Tai tribe have confessed faith in Christ and have been so glad of the tracts with their most simple and direct messages to the hearts and conscience."

Students from our Short Term Bible school of five months were glad to visit market towns in the Wanh sien, Siaokiang, Ponto and Pehyang Ping districts staying from one to two weeks in a center. They report that these tracts were received with special interest by the country people who come to trade at these markets.

Hundreds of wounded soldiers in the nearby hospitals have been visited and lonely hours were brightened by these tracts.

Many who stopped to listen to an Open Air message either on the busy beach or the street at the end of the new bridge carried off one or more of these tracts to read as they went or at future leisure.

They were also useful messengers for the crowds in the tea shops along the river front during these hot summer days. Clerks in stores also were pleased to take one after a sale. (The Report 1937-1938 of the Religious Tract Society in China).

Another Mission Bombed:—Putien, an unfortified town in Fukien province, suffered severely in two Japanese air raids on May 25 and 26, although casualties were surprisingly few, according to a belated report received here. In the first raid,

eight bombs were dropped. Five fell on the Methodist Mission and two on the C.M.S. primary school. The Methodist Church was badly damaged and one of the girls' school buildings was completely wrecked. All the students had previously been moved into the country, so there were no casualties except for the wife of the chief of police who was in a house near the church. She was badly injured but is expected to recover. In the second day's raid, six bombs were dropped. Only one person was killed, while a child sustained a broken arm. Eight houses were demolished. (The China Weekly Review, July 1, 1939).

YMCA and YWCA in War-torn China:—The Chungking Young Men's Christian Association has become since the outbreak of the war one of the most important organs for home-front spiritual mobilisation. In addition to its host of peace time activities, it has assumed new undertakings as a result of wartime need. In Chungking proper, the association is very active in publicity. The Chungking "Y" has, since the beginning of the hostilities, published more than 14 different kinds of "National Crisis Handbooks." Moreover student members and various junior groups of the Association are responsible for street-corner lectures, singing, and dramatic performances and it is estimated that more than 300,000 people have heard them talk and sing.

A total of 20,000 garments was gathered by the Association during the winter garment campaign.

Co-operating with the Chungking Red Cross Society, the Association now has three medical units, composed of 80 staff members, working in Kiangsi Province. These units now take care of five hospitals and serve more than 1,000 wounded soldiers each day.

The Association maintains a free ward with 100 beds and a children's clinic as part of its medical service. Sick war orphans now interned in the various war orphanages in and around Chungking are sent to the "Y" ward for treatment because of its efficient and free service. This clinic, which is financed by the Chungking "Y's" Men's Club, concerns itself mainly with health of the local children. It gave 15,000 anti-epidemic injections to school children in the spring of 1938 and is doing this work again this year. Besides treating cases of sick children, it also looks after the well-being of expectant mothers. In another field the Association also operates an employment agency to help the unemployed in their search for work. More than 2,000 persons were thus benefited.

Aside from these activities which have been started since the war, the Association pays equal attention to its many "peacetime enterprises." One of its best-known and most welcome services is the rural service station at Yiantse, an outskirt village of Chungking. The Association maintains there a complete elementary school for children at which more than 300 boys and girls receive a free education each year. The Association also maintains contact with more than 50 factories, large and small, in and around Chungking to serve their workers. During the first ten months of 1938, the Association gave 74 public lectures and showed motion pictures to audiences totalling more than 39,600 workmen; it made a total of 885 visits to various factories. During these visits, 487 people were given medical treatment and 3,725 were vaccinated. It also organised a life insurance group which assures the family of each member who pays 50 cents, a benefit of \$50 in the event of his death.

As to the Young Women's Christian Association a new student hostel in Chungking for refugee girl students is now under construction. The maintenance of this hostel, which will house approximately 200 guests free or at a fee of not more than 10 cents a day each, is only one of the many activities that the Chungking YWCA carries on as the local branch of the Student Relief Committee. Besides student relief work, the Association devotes much of its time to the education of illiterate women and children. It operates a people's school with more than 300 students, mostly family women. For those who cannot attend the school the Association has organised four "visiting-teaching groups," to visit and give lessons at home.

Plans are on foot to introduce handicraft industries to the families of the school's former and present students. It is planned to organise them on the basis of industrial co-operatives, with the help of the Chinese Industrial Co-operatives. The association is also offering training in first-aid for the care of the nation's wounded to women with a junior middle school education.

I.C.P.I.S. Geneva.

World's Student Christian Federation—Books:—For those interested in books of the SCM type, write to the Rev. Luther Tucker, Secretary for the World's Student Christian Federation, Care National Committee YMCA, 131 Museum Road, Shanghai, or to Mr. Kiang Wen Han, at the same address, one of the vice-presidents, and ask for the price list of new books of the WSCF.

A few of the titles are:

Chinese Nat'l. Cur.

A Three Year Plan for
the SCM's and W.S.C.F. \$0.40
Students Find the
Truth to Serve 0.75

Ten Studies in the Gospel	0.90
Nationalism in the Student World	0.50
Venite Adoremus, Vol. II	2.50

We would particularly commend the World's Student Christian Federation Prayerbook, Venite Adoremus, Vol. II. Volume I includes formal services, such as Mattins and Evensong of the Church of England, services of the French Reformed Church, Church of Sweden, et al. Volume II will be more widely useful. It includes services and prayers to be used for the opening and closing of conferences, prayers for Social Justice, for Times of Strife and Suffering, Etc.

Seventh-Day Adventists in Conference:—Delegates from all parts of China and other places in the Far East and a large number of local church members, were present at the first meeting of the China Division Quadrennial Council of Seventh-day Adventists which opened at Y.M.C.A. auditorium on Route Montigny, Sunday evening, April 30, 1939.

In his opening address, Pastor W. H. Branson, newly elected President of the Adventist organization in China, stressed the great need of devotion and consecration to the task of giving the gospel to China's millions. He emphasized the need of carrying on in a strong way all phases of the denomination's activities and the strengthening of the work that had been interrupted by the present hostilities.

The council, which opened last evening, has been proceeded by constituency meetings of the Shanghai and Wuhan Sanitariums; the China Training Institute and the Far Eastern Academy, two educational institutions operated directly by the general organization, and the Signs Of The Times Publishing House.

The physicians attending the council met for a medical convention the latter part of last week under the leadership of Dr. A. W. Truman, who recently came from California to lead the medical activities of the denomination throughout China.

It is learned that the strengthening of all phases of their medical work is to be given special consideration at the meeting which is convening at this time, and that Drs. Walton and Truman are giving special study to an advance move along this line. Action has already been taken to open the Clinic at Range Road and to conduct operations there. (North-China Daily News, Monday, May 1, 1939).

Volunteer Work at Front:—The way in which China's youth is beginning to respond to the call for war service is among the impressive developments to be noted in Hupeh writes Reuter's Special Correspondent. Along a road behind the Han river front, there was a succession of dressing stations under the auspices of the Christian Council for Wounded Soldiers in Transit. Here wounded men and refugees could get boiling water, rest and have their dirty dressings changed by someone with a knowledge of nursing.

I saw near Kingmen a typical dressing station: a rough shelter of bamboo and matting, where a voluntary worker was giving hot water to wounded persons, noting their names and units for further reference. It was slack at the time. There were only two refugees there, an old man and his small son, who drank hot water and were later given a place to spread their bedding for the night. Records showed that some 200 wounded persons had been helped at this dressing-station in the past week most of them from a road transport control station nearby, where all vehicles were obliged to halt.

Teacher in Charge:—The man in charge was a young, energetic middle-school teacher from East Hupeh, who had joined the organization after the occupation of Hankow, where he had formerly taught. He was assisted by five others of the same type, keen, educated and, to some extent, trained.

This station was one of 24 along the Siangyang-Shasi highway, he told me, and more were being organized.

At other stations I had seen strings of men, some wounded, all weary, sprawled in the roadway patiently awaiting their turn for refreshment and medical attention. (North China Daily News, May 29, 1939).

Evangelism Amongst Refugees:—Opportunities for evangelistic work with the refugees has been unlimited. Evangelistic bands have been working in the camps from the very beginning, when we had 52 camps. It has been difficult to do much in the way of organisation in the beginning as the refugee population was continually shifting. Recently however, with the number of camps limited to only one large camp housing 6000 it has been possible to do a bit more organised work. At present an Inter-Mission Committee has been organised to carry on the work. Sunday School classes have been organized with approximately 1000 children attending. Students in the Mission Middle Schools and young people from the local churches are assisting in this work. Classes are also held during the day in a building next to the camp. Evangelistic meetings for women were held last winter with excellent results. Classes in the Amoy Romanised are still running and many women and girls have learned to read the Romanised so that it is now possible for them to read the Bible. Many of the refugees have joined the Chris-

tian Endeavour Societies in the Churches and a large number are attending the Sunday Services and the weekly prayer meetings. There has been a great deal of seed sowing and we are living in the assurance that the PROMISE of a HARVEST will be fulfilled in God's own time. (From a letter from Amoy, May 1, 1939.)

New Opportunities:—The return to China of Arnold and Lois Vaught has strengthened the staff in Chungking. The Friends' group has found temporary shelter for 70 adults and 150 orphans in the school premises. Responsibility for maintaining the efficiency of the school has been borne by F. L. Yang.

Fresh stimulus has come to the work in Tungliang, a country town 60 miles from Chungking. New Premises, a new front gate and preaching hall have enabled more to be done than ever before. The social side of the work has increased; dispensary and schools maintained; prisons visited four times a week; an increased attendance at meetings, composed mostly of instructors in the Government military academy.

The medical work in Suining has been strengthened by the able assistance of Dr. S. H. Du and his wife who is also a doctor. Experiments in rural team work by evangelist, nurse and doctor have been made, resulting in encouraging contacts with students in government schools.

Refugee staff and students from one of the Eastern universities have increased the work in Tungchwan hospital. Team visits to rural districts have also been made.

Seldom have such hopeful reports been received from Friends in West China. Difficulties and heavy responsibilities, together with the fellowship of new friends, have strengthened their faith. A Chinese education leader in Szechwan referring to condi-

tions today says: "Losses of territory, of natural resources, of homes and family have been great, but we are making priceless gains. We are learning mutual help, we are obtaining a wider outlook. China has passed midnight, soon the dawn will come." (Friends Service Council Annual Report, 1939).

Hospital Work:—Hospitals in the refugee areas in China, such as Canton, Paoting, Tsinan, Hengyang, and Hoihow. "This has been the most joyous work I have ever done." "It is difficult to over-estimate the way in which most of the patients appreciate our being with them at this time. It constitutes an opportunity such as the missionary of several decades ago would have valued beyond all else." "Our entire Chinese staff is standing by to a man. It has been hard for our young student nurses whose families have begged the girls to go away, but no one has left." These quotations from missionaries' letters give but a suggestion of the power of the Christian message as it has been given in mission hospitals in China. They could do infinitely more if funds were available for supplying medicines, equipment, additional doctors and nurses. (Women and Missions, June, 1939.)

Report from Shanghai:—Moore Memorial Church conducts weekly prayer meetings in six barber shops which are attended by the employees. On Tuesday evening June 27th at 8 o'clock the employees from all these shops, some 200 strong, will come to the Church to see "I am the Way," a movie of the Life of Christ. (M.E.C.,S. News Letter June 26, 1939).

Report From Wusih:—Yesterday we had a "Mothers' Meeting" that was well attended. All of our special students took part in an entertainment that the mothers enjoyed. This included the dramatization of two Bible stories.

"The Healing of Naaman," was given in English and the story of Joseph was given in Chinese.

Report From Nanking:—"We closed our twelve-weeks Leadership Training School last Saturday with a very fine closing program, and gave 122 certificates, many of which were for two courses completed. These certificates were given by the National Committee for Christian Religious Education in China, as we followed their National Lay Leaders Curriculum. We feel that this course was a most excellent one, and that the spirit of the entire school was splendid. We shall conduct another such school in the fall." (M.E.C.,S. News Letter June 26, 1939).

Loss and Deliverance:—The following tells its own sad story:—

"We have had a dreadful time in Chengchow this week (March 23rd). On the 17th, 19th and 23rd twelve planes twice daily rained down bombs on the city. On the first two days the Baptist compound got several bombs. I was in an open trench about 50ft. away from where one exploded and I was covered with dirt. Another fell about twenty-five paces from other missionaries who were outside the building, but they were not harmed. If the city is not bombed, then we hear the explosions along the river where they are trying to find Chinese guns. A refugee camp, housing about 1,000 people, was struck. In a large room where there were 250 women and children a direct hit occurred, killing 39 and wounding over 100. Many of the seriously wounded died later.

"My school was hit. The children were all in the class rooms studying, but when the bombs began to fall some were frightened and three ran to their sleeping room."

Adopted War Orphans:—Quite recently a movement has started.

in Chefoo to find homes into which such children can be adopted. Our missionaries at this end in contact with our missionaries at Chefoo have been the mediums through which between forty and fifty absolutely destitute children have been rescued, clothed, outfitted and then transported to Chefoo, a Shipping Company accepting them at a nominal charge of \$5 a child and the Chinese purser on board taking charge of them for the two days' journey and providing food and accommodation. On arrival at Chefoo, the children are received into the homes of foster parents who are taking them as a service unto the LORD. The ages of the children vary from four to twelve years old. Not only so, but in some cases the children have been so welcome that the families receiving them have sent back thank offerings in dollars to help save, equip and start out other destitute orphans. This remarkable movement appears to be one outcome of a rising tide of spiritual blessing amongst the Chinese believers in Chefoo. (China's Millions, June 1939).

News From Wuchang:—Also on the compound is the short term industrial training of about a hundred and fifty students, half boys and half girls. The girls are living in Yen Hostel, and the boys in Ingle Hall. In the mornings they are studying Chinese and arithmetic, and in the afternoon the apprentices work at their various trades. On the main floor of the gymnasium the allied industries of stocking making, towel making, cloth making, and the spinning of thread hold forth. In the basement of the same building the young carpenters are busy making benches and other things needed. The apprentice masons are busy patching various holes in the compound walls and repairing drains and other practical work. The agriculturists are planting spring vege-

tables on the college land across the moat. A group of girls is learning how to make clothes in the library. Also there is a group of thirty learning elementary hygiene and sanitation, who we hope will be able to go out shortly and help the refugees in the other camps in keeping clean.

Good Friday at Kuling:—"Good Friday service here in the basement chapel of the American School was crowded with people of every age and many creeds. Most of us were Christians of one sort or another, but some were Buddhists, and one was a Buddhist priest. He was slightly injured by shrapnel from a bomb a few weeks ago and always comes to us for shelter, since that. So when there was a Good Friday service in the room where he usually seeks shelter, he stayed through the service. School children and nurses from the Community Hospital (now housed in the old American School building) made up the choir. They sang, in Chinese, the Seven Words of the Cross. They were beautifully trained by their school principal, my Quaker college-mate, Rachel Mostrom. The different words of the Cross were taken by seven different people, one a Quaker, one a Baptist, one an English Methodist, one an American Methodist, one a member of the Church of Christ in China, one from the Swedish Mission, one our own Rev. Liu Fan Ho. He was in charge of the whole service and emphasized the note of meditation. In spite of the very mixed ages and degrees of training in worship represented in the audience, there was a beautiful spirit of reverence. Three of the speakers were women, and only two of the whole number were foreigners. The offering for the Jews amounted to fifty dollars.

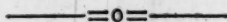
Air Raid at Ichang:—"In the early afternoon of the same day,

I was just back on the Erh Ma Luh Compound when the third air raid took place. There were about twenty women and children of our own mission staff living there. One American Flag was flying over the hostel building and two large flags spread on the ground, one in front of the hostel and one near my house. As the siren sounded, I made a round of the compound to locate our people. Again there were nine Japanese planes heading for Ichang. Before I knew it, we heard the dreadful whistling and crash of bombs, and the whole compound was a mass of flying stones, bricks, wood, mud and shrapnel. Two bombs hit the house I live in, completely wrecking it. One fell in front of the hostel, tearing down part of the roof, another at the south end of the hostel, tearing down the end wall and blowing out doors and windows as well as all the new screening we had put in. The chapel is badly damaged, and also the industrial work building. One bomb fell in the garden, one on the inner compound wall, only about 15 feet from the little guest room, where a dozen women and

children were taking shelter. Large stones were thrown into the guest room, breaking the roof beam and some of the furniture inside, but no one was injured. One bomb dropped just 15 feet from where I was standing next to the Roman catholic wall."

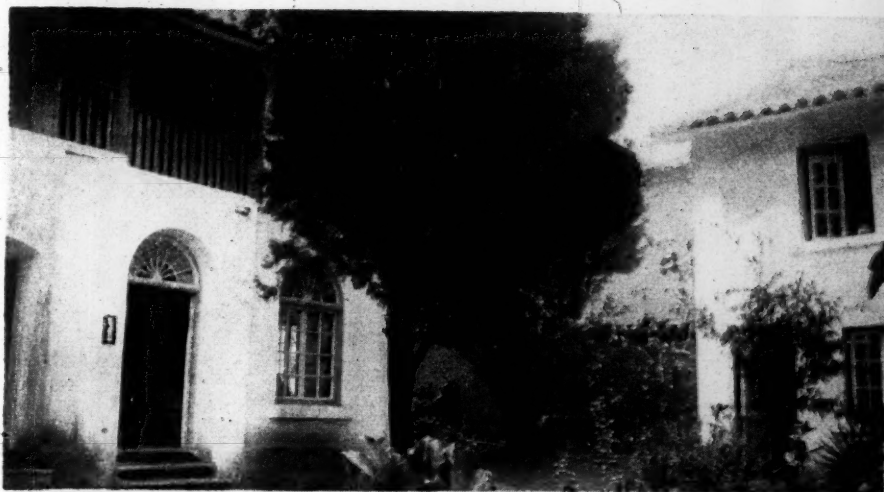
At Kunming:—"Both in regard to the University and the Middle School, I have suggested that one of the first buildings to be put up is a church and that it should be used for the local community as well as for the school. Charles Higgins has plans for this as far as the University is concerned, and I believe it will materialise."

Active Service:—"We started back from Mienyang on April 13. We were glad that we were given this opportunity for service in one of the Dioceses which we had never dreamed of before. It was a kind of real, active, intensive front-line service in the spiritual warfare. It would be well for all of our clergy to undergo such experiences. It gave us an idea of what we were capable of doing, and what not. (The above five news items are from the District of Hankow News Letter, April-May, 1939.)

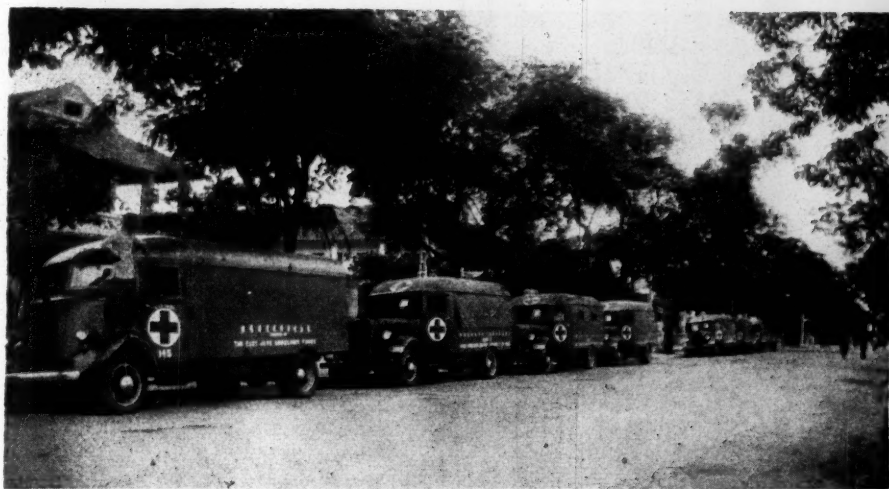


Notes on Contributors

- Rev. Francis S. Gray is a member of the Society for the Propagation of the Gospel at present working at Peiping.
- Rt. Rev. C. B. R. Sargent is connected with the Church Missionary Society. He is assistant Bishop of the Diocese of Fukien.
- Rev. F. S. Drake is a member of the English Baptist Missionary Society who has been for several years connected with Cheeloo University, School of Theology.
- Rev. William Clark, minister of the Community Church, Boston Road, Pinehurst, Mass., Editor for the Christian Mission Fellowship, Graduate of Hartford Theological Seminary and student in Edinburgh and Cambridge, England.
- Rev. Arthur R. Gallimore is a missionary of the Southern Baptist Mission located in Waichow, Tung. He arrived in China in 1918.
- Pastor Z. T. Kaung is a well-known pastor connected with what was formerly a Methodist Episcopal Church South. At present he is pastor of Moore Memorial Church, Shanghai.



Corner of the Bible House and Kunming Christian Literature Society Building.



Chinese Red Cross trucks (20 of them) presented by Chinese Benevolent Organizations of Los Angeles—on street of Haiphong, July 18, 1939.

Photos by Carleton Lacy.